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ABSTRACT

This report discusses the activities of the Gerontology in Theological Education (GITE) project developed at the Gerontology Center of Georgia State University, which was designed to introduce curriculum on aging into theological education. The project was designed to develop and conduct a basic gerontology course sequence and modules for three Atlanta, Georgia, seminaries: the Candler School of Theology, Columbia Theological Seminary, and the Interdenominational Theological Seminary. The project also reviewed and developed library holdings in gerontology and theological disciplines, conducted a national survey of gerontology programs in theological schools, produced a resource guide for developing content on aging in seminary curricula, convened a national conference in innovative gerontology programs in theological education, and produced a newsletter reporting on the project's activities. Four appendixes contain: (1) copies of the newsletter; (2) a questionnaire used to survey local seminary faculty; (3) the questionnaire used in the national survey of theological schools; and (4) a list of seminary library acquisitions. (MDM)

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INTRODUCING

AGING CONTENT INTO THE ACADEMIC PROFESSIONAL TRAINING OF MINISTERIAL STUDENTS

A Curriculum Development and Training Project of the Gerontology Center, Georgia State University and the Three Atlanta Seminaries

Project Directors

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Acknowledgements

The Gerontology in Theological Education Project was a seventeen month model program funded by the Administration on Aging. Its primary goal was to provide the framework for testing courses with gerontological and theological content which involved the seminaries' faculties in the process and to develop resource materials to support efforts to introduce gerontology into theological education.

The goal has been met through the support and guidance of the deans of the three participating seminaries: Dean Jim L. Waits, Candler School of Theology, Emory University; Dean Oscar J. Hussel, Vice President for Academic Affairs, Columbia Theological Seminary; and Dean David T. Shannon, Vice President for Academic Services, Interdenominational Theological Center.

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This project has involved multiple sub-projects that required staff management, research assistance, meticulous editing, typing and formating. We are indebted to the entire Georgia State University Gerontology Center staff: to Brooks McLamb for his skilled fiscal management and editing of the publications; to Virginia Erhardt, for research assistance and editing; to Barbara Patterson for the long hours and careful attention to the preparation of the three manuscripts; to Najah Head for assistance in the preparation of the manuscripts and supervision of the myriad additonal tasks and activities in the center caused by the project; to Adria Alston-Wheeler for her good humored willingness to help each of us with our "project" needs.

Acknowledgements would not be complete without recognizing the support of Georgia State University's administrators in solving some of the unique program needs of the project: in scheduling the classes; in purchasing of library acquisitions; for budget supervision and consultation; and to Clyde Faulker, Dean of the College of Arts and Sciences, for his faith and encouragement in our task.

Barbara Payne and Earl Brewer,
Project Directors.

Abstract

The Gerontology in Theological Education (GITE) project's goals were to (1) develop and conduct a basic gerontology course sequence and modules for the three Atlanta seminaries; (2) provide a post-doctoral in gerontology for faculty members from each seminary; (3) raise the awareness of faculty and administrators of local and national theological schools regarding the need to include aging content and issues in the training of religious professionals; (4) review and develop library holdings for the Atlanta seminaries and recommend and provide additions to their library resources; (5) develop and implement a strategy to insure academic training in gerontology for religious professionals will continue, especially in Georgia; and (6) prepare and publish materials for use in supporting the development of gerontology in theological education. Project activities to achieve these goals were: (1) the organizational plan to develop the model; (2) involvement of theological faculty; (3) development and implementation of a gerontology course sequence and modules for seminary education; (4) review and development of library holdings in gerontology, theological disciplines, and clergy practices; (5) conducting a national survey of gerontology programs in theological schools; (6) development of a monograph resource for developing aging content in seminary curriculum; (7) convene a national conference on "Innovative Gerontology Programs in Theological Education"; (8) establishment of a study section on religion and aging in AGHE.

The project model is adaptable to one or more seminaries and a university gerontology program within a reasonable geographic proximity. The sharing of resources is strength of the model that will grow stronger at the local level and expand through participation in the AGHE study section on Religion and Aging. Faculty members have achieved visibility in this new area. Those with publications can be expected to continue their interest and to influence their colleagues. This model has great potential for a lasting impact because it provides each theological school with a trained faculty member to advocate and assist in further programmatic development within the curricula.

The products of this project are a revised curriculum, the Message newsletter, and publication of the two volumes of materials designed for use by a single faculty member, a curriculum committee, or by any combination of schools. The publications will be available in seminary libraries and through Haworth Press publishers, the Georgia State University Gerontology Center, and AGHE. The three participating seminaries have or have planned continuing education programs on aging in the theological disciplines for 1987-1990. These were initiated by some of the forty-eight faculty members participating in the curricula development.

The implications of the success of this project and for those who use the model in the future are that there will be more clergy in local communities who understand the aging process, who are familiar with community resources for older persons, and who can provide leadership in developing community based social support, programs, and activities with, for and by older persons.

Policy and Program Implications

The graying of America and the "aging of the aged" are challenging policymakers to formulate future policy that is both fiscally responsible and sensitive to the increased social support needs of the elderly. Generational equity is already an issue impacting policymakers with questions about how much public resources can be allocated for social services and to whom. A much neglected and untapped resource to expand the social network for older persons is the congregation. No other institution outside the family reaches more older people than congregations and their professional leaders. Some have observed that public policy for the elderly has grown out of the secularization of religious principles (Hendricks & Hendricks, 1986). It is only recently that policymakers for the major religious organizations in the United States have sought to reaffirm their concerns for the elderly.

It is, therefore, timely for the development of a policy that includes the religious professionals in career preparation in gerontology. This means that the seminaries' policymakers need to consider including aging content in their curricula.

The significance of the Gerontology in Theological Education project (GITE) for the development of both public and private policy is found in its success in raising the consciousness of seminary faculty and administration regarding the need for aging content in seminary education. The national survey of the aging curricula in seminaries and the publication of the Message newsletter established a communication network for seminary faculty, administrators and gerontologists interested in religion and aging (See Appendix A). The organization of the AGHE study section on Religion and Aging has assured continued policy development with seminary administrators, faculty, and gerontologists to maintain professional awareness of the significance of gerontology in seminary education (See Appendix B).

A policy is now called for that encourages and reinforces seminary leaders to develop curricula with aging content that includes religious professionals in career preparation in gerontology. Such policies would provide communities with religious professionals who are able to improve the quality of life of older persons in their congregations and communities; to be advocates who combat ageism within organized religion and in the community; and subsequently to affect the level of self esteem and social support of older persons.

The major policy program implication of the GITE project is the successful demonstration of a consortia training model that includes a public university's gerontology center and the private seminaries within the same geographical area. This model is an efficient use of gerontology faculty and library resources from the social and physical sciences to support the seminary curricula and to provide post-doctoral studies for seminary faculty (See Appendix C).

Dissemination and Utilization

Dissemination of this model for academic training in gerontology for seminary students goes beyond the impact on local and state seminaries and university gerontology programs to impact regional, national, and international institutions of higher education concerned about the gerontological training of religious professionals. The project developed a variety of strategies for dissemination and utilization of the GITE model which include: a quarterly newsletter, the Message (see Appendix A), distributed to faculty members of the Atlanta seminaries and Georgia State University's Gerontology Center, to state aging network agencies, to religious denominational and interdenominational leaders and gerontologists, to seminary members of ATS, upon request to interested professionals, and at gerontological professional meetings.

Other dissemination activities were: a survey of the seminary faculties about the inclusion of aging issues in their courses (see Appendix D); a presentation to a full faculty meeting of each Atlanta seminary (see Appendix E); a presentation to the State Office of Aging state-wide meeting of the aging network staff; the gerontology faculty fellows' work with students and faculty; presentations beyond the local level made at Annual Meeting of AGHE, The Gerontological Society of America Annual Meeting, and The Southern Gerontological Society; and proposed presentations at the AGHE 1989 Annual Meeting and the 1989 International Congress of Gerontology. Throughout the project the directors and Gerontology Center staff and faculty members have provided consultations to administrators, faculty, and students interested in developing gerontological curriculum for religious professionals.

The monograph used for dissemination about the project and its utilization has become two double issues of the Journal of Religion and Aging and two hardbound volumes (in process), guest edited by project directors, Barbara Payne and Earl D.C. Brewer (see Appendices F and G). These will be simultaneously published by Haworth Press. The hardbound volumes will be distributed to AOA, seminaries, university gerontology centers interested in religion and aging; the students and faculty participating in the project; denominational and religious agency staff; and AGHE.

A major activity was the national survey of the member institutions of the Association of Theological Schools (ATS) (see Appendix H). The findings from this survey were the bases for the national dissemination conference.

The project directors submitted the application and received approval from AGHE's Executive Board to organize a study section on Religion and Aging (see Appendix B). The organizing meeting was held at AGHE's Annual Meeting in Chicago, March, 1988. Fifty-one professionals attended in conjunction with a national dissemination pre-conference on "Innovative Programs in Gerontology in Theological Education." Presentations included innovative programs from eight seminaries and a report on the project's national survey of theological schools.

The more detailed and analytical presentation of the project and its use appears in two volumes of the Journal of Religion and Aging. Draft VOLUME I (see Appendix F) contains an introduction to the model project and its use by theological schools; the National Survey Report and its implications; seven innovative programs; an annotated bibliography of recommended books in gerontology and applied practices and in theological disciplines and clergy practices. Draft VOLUME II (see Appendix G) is "The Atlanta Experience" which reports on the curriculum part of the project and the experiences of faculty and students. The inclusion of the lectures of the seminary faculty members from theological disciplines and practice are resource materials for theological faculty, clergy, and gerontologists interested in religion and aging.

Papers presented at local, regional and national meetings have included: (1) "Religion in the Teaching of Gerontology," Barbara Payne and Earl D.C. Brewer (AGHE, Chicago, March, 1988). It addressed the significance of adding modules on religion and the role of clergy and congregations in social gerontology courses or as topical courses in gerontology programs. It described successful modules of this approach; (2) "When the Clergy Face the Older Congregation," Barbara Payne, E. A. Powers, J. Ellor & D. Oliver (Gerontological Society of America, Chicago, 1986). This discussion session addressed integrating gerontology into seminary education; building integrated curricula; consortia models for teaching, research and field experience in seminaries; and a consultant model for seminary training in gerontology.

Papers submitted for presentation include:
(1) "Course Content, Resources and Development for Gerontology in Theological Education: A Symposium," organized by Barbara Payne and Earl D.C. Brewer for the 1989 Annual Meeting of AGHE. It addresses the need for content and course development through a paper summarizing the GITE project and demonstrating the use of the two special issues of the Journal of Religion and Aging. Other contributors will address special issues and needs; (2) "Gerontology in U.S. Seminary Education," Barbara Payne and Earl D.C. Brewer, (The World Congress of Gerontology XIVth Meeting, Acapulco, Mexico, June 1989). This paper discusses the national survey of theological seminaries and presents an analysis of the relationship of demographic and affiliation variables to aging curriculum.

Future activities: the Message will continue to be published quarterly as the official newsletter of the AGHE religion and aging study section; presentations will be made at the annual meetings of AGHE.

Executive Summary

The purpose of the consortia type organization was to provide the framework for testing courses with gerontological and theological content which involved the seminaries' faculty in the process and to develop resource materials to support efforts to introduce gerontology into theological education.

The specific goals were to:

* develop and conduct a basic gerontology course sequence and modules for the three Atlanta seminaries;
* provide a post-doctoral in gerontology for faculty members from each of the three seminaries;
* raise the awareness of faculty and administration of local and national theological schools about the need to include aging content and issues in the training of religious professionals;
* review and develop library holdings for the Atlanta seminaries and to recommend and provide additions to their library resources (See Appendix I);
* develop and implement a strategy to insure that the academic training in gerontology for religious professionals will continue--especially in Georgia;
* prepare and publish materials for use in supporting the development of gerontology in theological education.

Project activities to achieve these goals include:

* the organizational plan to develop the model;
* involvement of theological faculty;
* development and implementation of a gerontology course sequence and modules for seminary education;
* review and develop library holdings in gerontology and theological disciplines and clergy practices;
* conduct a national survey of gerontology programs in theological schools (See Appendix H);
* development of a monograph as a resource for developing aging content in seminary curriculum;
* convene a national conference on "Innovative Gerontology Programs in Theological Education;"
* establish a study section on religion and aging in AGHE.

Development of a Gerontology Course Sequence.

An experimental certificate curriculum consisted of a two-term course divided between gerontology and social practices and theological principles and practices, field trips to study rural and urban aging, and a field placement (See Appendix C).

The first term was developed for the student to gain a basic understanding of the biological, psychological and sociological approaches to the study of aging; to become familiar with basic concepts and literature in gerontology; and to observe older persons and community agencies, including congregations, in rural and urban places.

During the second term, the purpose was to become familiar with gerontological and theological principles and practices as they relate to ministries with, by, and to the increasing numbers of older persons in congregations.

The topics dealt with various theological disciplines and practices. They included the following: (1) Liturgy, Worship and Older Persons; (2) Faith Development and Older Persons; (3) Theology and Older Persons; (4) Church and Community and Older Persons; (5) The Older Person Within the Jewish Community; (6) Congregational Programs and Older Persons; (7) Church History and Older Persons; (8) Bible and Older Persons; (9) Pastoral Care and Older Persons; (10) Spiritual Life and Older Persons; (11) Preaching and Older Persons.

The Student Participants in the Experimental Certificate Program.

Twenty-two students were enrolled during the Fall semester and 20 students were enrolled Spring semester. Students enrolled were about equally divided between the three seminaries and Georga State University. There were 13 whites, 8 blacks, and 1 Korean for Fall semester. There were 14 whites and 6 blacks during Spring semester. Sixteen students and the three post-doctoral fellows completed the requirements for the certificate. None of the students had previous formal training in gerontology.

Involvement of Gerontology and Seminary Faculty.

Forty-eight faculty members were involved in the implementation of the curriculum and the development of resource materials. Most were from the three seminaries. The appointment of a faculty member by each seminary dean as a post-doctoral gerontology fellow in the gerontology Center assured the involvement of each seminary in the recruitment and supervision of the students.

Revision of the Courses.

The two-term experimental courses and the input of students and faculty have led to revision of the course, "Gerontology and Theological Disciplines and Practices," which now has a specific rationale and goals. It includes suggestions for flexible scheduling and course development.

Development of Library Resources.

The project staff reviewed the collection of books on gerontology, religion and aging, and aging in theological disciplines in the seminary libraries. Recommendations and selections were reviewed with the seminary libraries, acquisitions were made, and the libraries agreed to continue to add to their collections (See Appendix I).

Monograph and Curriculum Resources.

The products of the project as resources for introducing aging into seminiary curriculum are in process of publication by the Journal of Religion and Aging and Haworth Press. The two volumes include lectures from the theological disciplines and aging, a discussion of innovative seminary programs, and an annotated bibliography (See Appendices F and G).

The Message was established as a quarterly newsletter to provide information about the project, and about specific areas of interest for developing and implementing gerontology in theological education. Over 2,000 copies of each issue have been distributed to seminaries nationwide, to the faculties of the project schools, to agency staff, and at professional meetings (See Appendix A).

National Survey of Gerontology Programs in Theological Schools.

The nationwide survey of accredited seminaries listed by the Association of Theological Seminaries (ATS) sought to determine what schools are doing and/or plan to do to respond to an aging society (See Appendix H). The findings from 75% of the seminaries representing 28 religious communities demonstrate the interest in gerontology, the need for materials, and model program for planning. The greatest involvement (61.1%) of seminary programs dealing with concerns of older persons was in field education internships and contextual education.

Establish the AGHE Study Section on Religion and Aging.

The AGHE study section on Religion and Aging for religious faculty and denominational leaders held its organizational meeting March, 1988. There were 51 persons in attendance. The majority were from or related to seminaries. A committee of three was selected to guide the section for 1988-89, and the Message (See Appendix A) was adopted as the official newletter of the section.

The National Dissemination Conference on "Innovative Gerontology Programs."

The dissemination conference was convened as the pre-conference program for the newly established AGHE study section on Religion and Aging. Eight innovative programs were presented by representatives from their seminaries. The findings from the national survey (See Appendix H) and the Atlanta Experience (See Appendix C) were also reported. The 51 participants represented institutions in 43 cities.

Results.

The Atlanta seminaries have made the following curriculum changes or future plans based on the impact of the Gerontology in Theological Education Project. The joint certificate in gerontology with Georgia State University's Gerontology Center is available to students from the three Atlanta seminaries. A one semester course on gerontological and theological disciplines and practicas will be offered by Georgia State University as a consortia (ATS) course in 1989.

The post-doctoral fellows' formal evaluation of the project includes additional curricula of the participating seminaries.

Columbia Theological Seminary. Before this project there were only three courses in the curriculum which addressed gerontological issues and no classes that integrated gerontological concerns into existing classes. Gerontology has been integrated into the basic curriculum so that the introductory course to the Practical Theology Area, "Becoming a Minister to Persons," includes human development in the later years; the introductory course on Christian Education, "The Ministry of Teaching," includes aging issues and content.

Candler School of Theology. The emphasis is to continue the consciousness-raising of the faculty. A course on religion and aging is scheduled for 1989. Because of her involvement in the courses, the professor of preaching is planning a national continuing education seminar on the topic communicating with an intergenerational congregation for Spring 1989.

Interdenominational Theological Center. A new course listed in the catalogue under Pastoral Care, Ministry, Theology and Gerontology was offered in the summer of 1987 and taught by the Gerontology Faculty Fellow, Thomas Pugh.

At the end of the project each seminary has new strengths in gerontology, faculty interest, and plans for the future.

Discussion.

The GITE project's success was based on the consortia type organization's previous successful experiences. The cooperation and commitment of the deans to the project was the key ingredient in the success of the development and implementation of the experimental curriculum. Faculty members knew their dean favored the project, and this increased their interest in it (See Appendix E). The nation-wide survey (See Appendix H)and the publication of the newsletter, the Message (See Appendix A), established a national netork of theological school deans and faculty members to continue this interest.

The involvement of forty-eight faculty members in the project, especially in the two term curricula for the certificate, and the academic credit enrollment of 16 students and three gerontology faculty fellows is a model that assures the continued interest of the faculties of the schools.

The publication of the two volumes by the Journal of Religion and Aging and by Haworth Press provides manual type material for those interested in beginning or expanding a program in aging and religion (See Appendices F and G). There are seventeen recommended uses of this material and a suggested course adaptable for either a module or a one or two term course.

The "outsider-insider" feature of the organization model had the desired results. The initiation for the project was from "outsider," Georgia State University's Gerontology Center. The implementation of the project involved the deans, administrators, and faculty in all aspects of the projcet, making it a cooperative project. When the project was officially completed, the insiders had a faculty member to lead future developments in introducing aging content into the curriculum and a faculty and administration sensitive to and supportive of the project and the need for continuing efforts. The "outsider" is an inside resource for the seminaries and a partner for the joint courses and certificate program. This model has more potential for a lasting impact, because at the end of the project the theological schools have an insider to advocate and assist in further programmatic developments within the curricula. Their visibility in publications and with other interested faculty in the study section and programs at AGHE is a continued motivator.

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Introduction

The goal of the Gerontology in Theological Education (GITE) project was to develop a program model for seminary administrators and faculty to use in introducing basic aging content into seminary courses required for the professional training of ministers. The GITE model is a consortium type arrangement between three participationg seminaries and a university's gerontology center (see Appendix C).

The specific goals were to:

- develop and conduct a basic gerontology course sequence and modules for the three Atlanta seminaries;
- provide a post-doctoral in gerontology for faculty members from each of the three seminaries;
- raise the awareness of faculty and administrators of local and national theological schools about the need to include aging content and issues in the training of religious professionals;
- review and develop library holdings for the Atlanta seminaries and to recommend and provide additions to their library resources (see Appendix I);
- develop and implement a strategy to insure that the academic training in gerontology for religious professionals will continue--especially in Georgia;
- prepare and publish materials for use in supporting the development of gerontology in theological education.

The graying of America and of our churches is a demographic revolution comparable to that created by the "baby boom" between 1945 and 1955. The proportion of persons 65 years of age and older has grown from 4% of the population in 1900 to 12% in 1988 and is expected to grow to 17% by the year 2000. Until the middle of the 21st century the increase in life expectancy after age 65 and the aging of the "baby boomers" are expected to result in an unprecedented growth rate among the elderly population.

Sooner or later the age changes in society will affect every individual and institution. We are already experiencing the impacts on health care, intergenerational relationships, the family, the labor force, public policy, the political system, and religious organizations.

Only recently have the age changes in the membership of the major religious organizations in the United States become visible. National Protestant, Catholic, and Jewish agencies report that most local congregations have 25% to 35% of their members over 65 years of age, which is two to three times as many as in the general population. These older members tell us that their faith is very important to them (Harris, 1981; Presbyterian

Panel, 1980). They support their church and have confidence in their religious leaders (The Gallup Poll, 1987). Clergy of all faiths can expect to serve congregations with an aging membership. It seems strange then, that the clergy receive little gerontology in their professional education. For the religious community, it becomes a missional imperative to prepare seminary students to serve churches with an increasing number of older members and to provide leadership in an aging society.

In the more than two decades since Title IV of the Older Americans' Act (1965) initiated career preparation programs in gerontology, training for a wide range of professionals has been established in over two hundred institutions of higher education. None of these were seminaries. Although courses for multidisciplinary gerontology certificates and degree programs have been developed in colleges and universities, most seminaries do not include behavioral science content on aging within their courses. This omission may be attributed, in part, to the source of funding (government), the separation of church and state issue, the scant attention paid by gerontologists to the role of religion in the aging process, and limited recognition of churches/synagogues as support systems for older persons.

There have been scattered efforts to respond to the religious gap in gerontological training. The first major systematic effort was made by the National Interfaith Coalition on Aging (NICA), a national organization of representatives of Protestant, Catholic and Jewish boards and agencies. In 1974, NICA conducted a national survey of aging programs under religious auspices, including seminaries and schools of theology. They found an overall inadequacy of gerontological course content with none in the curricula of many schools. Although 110 of the responding institutions offered at least one course with an emphasis on gerontology, most of these were applied courses, such as congregational ministry or pastoral care. Few of them reported courses with psycho-social content (Cook, 1977). To encourage seminaries to include more aging content in seminary training, NICA conducted the (1974-1976) project Gerontology in Seminary Training (GIST) supported by a grant from the Administration on Aging. Faculty members from forty seminaries who participated in the GIST program developed projects dealing with gerontology and ministry. These were presented at the 1979 National Conference on "Aging, Spiritual Well-Being and Education." Abstracts and articles about these projects were published in a special issue of Theological Education (Ziegler, 1980).

In 1982, Robert Carlson conducted a study of 13 Episcopal seminaries and found that the seminaries included some aging issues in one or more pastoral care courses and aging experience as an option in field education (Carlson, 1985). Although faculty members showed interest in discussing the place of aging in their courses, they also expressed concern about adding to the pressures on their class time and the limited elective options for students.

The American Association of Retired Persons' (AARP) Interreligious Liaison Office launched a writing project to help religious bodies, including theological seminaries, expand and improve their programs on behalf of older Americans. Scholars in eight theological disciplines were selected to write papers on aging from the perspectives of their own expertise. These papers, published in 1988, make a major contribution to theological resources for curriculum content (Powers, 1988).

Some of the recent activity related to seminary training includes: (1) the establishment of gerontology programs and centers at St. Paul Seminary, Yale Divinity School, Southwestern Baptist Seminary, Pittsburgh Presbyterian Seminary, Luther Northwestern Seminary, and The Presbyterian School of Christian Education; (2) the establishment of joint certificate programs in gerontology between a university gerontology center and a local seminary, such as Georgia State University with the Candler School of Theology at Emory University, Baylor University with Southwestern Baptist Seminary, and Luther Northwestern Seminary with North Texas State University.

There is also a growing recognition by the Aging Network of the role that clergy and congregations can play in providing support services for older persons, especially the frail elderly. The research of Shelly Tobin et al (1986) demonstrated the feasibility and potential for local congregations working with aging agency staff and programs.

The need for including aging in the professional education of the clergy seems clear. The seminaries of all faiths are facing a demographic and missional mandate. To be effective in their profession, clergy need knowledge about the aging process, social service needs and resources, intergenerational issues, and communication and counseling skills with the elderly. It was in response to this gerontological gap in theological education and the omission of religion in gerontological curriculum that Georgia State Univesity's Gerontology Center planned and implemented the GITE project.

Methodology

The GITE project involved a variety of activities to implement the curriculum model. The plan or methodology is designed for one or more theological schools and a university gerontology center located in reasonable geographical proximity. The activities to implement the model are divided into eight expected outcomes and the evaluation:

- The organizational plan to develop the model;
- Involvement of theological faculty;
- Development and implementation of a gerontology course sequence and modules for seminary education;
- Review and development of library holdings in gerontology and theological disciplines and clergy practices;

- Conducting a national survey of gerontology programs in theological schools;
- Development of a monograph as a resource for developing aging content in seminary curriculum;
- Convening a national conference on "Innovative Gerontology Programs in Theological Education;"
- Establishment of a study section on religion and aging in AGHE.

The Organizational Plan.

The project is based on an "inside-outside" model of organization. The initiative to introduce gerontology into a seminary curriculum comes either from an outside institution with expertise in gerontology or from within the administration of the theological school(s). In either event, to implement the model requires institutional support from the dean or president of the participating theological schools and the university's gerontology center. This includes a formal agreement between the institutions about goals, procedure, academic credit, resources and faculty involvement.

In the Georgia State University project, there were already in place several organizational agreements that facilitated this process: (1) a formal agreement between the Atlanta academic institutions for cross-listing courses and exchange of course credits; (2) a joint gerontology certificate program; and (3) ten years experience in offering courses on aging and congregations through the Gerontology Center and the Atlanta Theological Association.

When the project goals and operational plan were developed, the project directors met separately with the deans of the three seminaries to review the model project and to formalize their support and contribution to the project.

An advisory committee was established to review curriculum for aging content, recommend procedural policy, assist in recruitment of students, publicize the program and monitor the progress of the project. The committee included the project directors, a representative from each seminary, a representative from Catholic Family Services, a Rabbi, the executive director of the state Council of Churches, the director of the State Office of Aging and two gerontology professors. The Gerontology Center director and staff were responsible for the administration of the project.

Involvement of Faculty.

Although the project was introduced to the seminaries by the University's Gerontology Center, that is, from an outside organization, it was structured to involve faculty members in its implementation. Rather than sending a gerontologist to the seminaries, the seminary deans appointed a faculty member from each seminary as a post-doctoral gerontology fellow in the

Georgia State University Gerontology Center for one year. They selected highly respected, tenure-track professors who continue to impact faculty and curriculum. They are Nancy Ammerman, a professor of sociology of religion; Edward Trimmer, professor of Christian education; and Thomas Pugh, professor of pastoral care.

The fellows reviewed their seminaries' curricula for aging content and emphasis; participated as post-doctoral fellows in core gerontology courses; supervised seminary student projects and aging course of study; met with selected faculty within their institutions about introducing course content on aging and the implications of aging for their area of instruction; planned the content of a course of study in aging at their seminaries; participated in a series of gerontology faculty development seminars and consultations; and reported to their deans and at faculty meetings about the progress of the project and its meaning.

They participated in the final evaluation of the project and prepared a written report on the present and future impact of the project on their seminary. Their complete reports appear in "Gerontology in Three Atlanta Seminaries" views of the post-doctoral fellows in the draft of VOLUME II of the special edition of the Journal of Religion and Aging (see Appendix G).

An information newsletter on Gerontology in Theological Education, the Message (see Appendix A), was established for continuous impact. It introduced the project, reported on progress, and included selected bibliographies. It continues to be published as the official letter of the study section on Religion and Aging of AGHE.

After the project had been in process for six months, the project directors reported on it at regular faculty meetings of the seminaries. This proved to be the best timing and occasion to reinforce faculties' knowledge about the project and to reflect on the growing support and interest in integrating gerontology into seminary education.

A major method of impacting the faculty of the three seminaries was to involve them in the delivery of the model curriculum. Several faculty members delivered lectures on aging from their disciplinary perspectives or were on a panel of responders. Forty-eight faculty members made contributions to the project. These papers appear in Draft VOLUME II, "Gerontology in Theological Education: The Atlanta Experience" (see Appendix G).

Development of Gerontology Curriculum.

The experimental certificate curriculum consisted of a two-term course divided between gerontology and social practices and theological disciplines and clergy practices; a three-day field trip to study social and congregational responses to aging in rural counties; field trips in Atlanta to study urban elderly and community agency programs; and a field placement. Academic credit was available at each seminary and through Georgia State

University. The gerontology certificate was awarded through Georgia State University (see Appendix C).

The purpose of the first term was to provide opportunities for seminary students to: (1) gain a basic understanding of biological, psychological, and sociological approaches to the study of aging and their interrelationships; (2) become familiar with the history, the concepts, and some of the basic literature of gerontology as a field of study; (3) critique social-scientific research that would enhance theological reflection and practices of ministry; (4) refine further their analytical skills in reading, understanding, conducting, and applying research in gerontology to practices of ministries.

During the second term, the purpose was to become familiar with gerontological and theological principles and practices as they relate to ministries with, by and to the increasing numbers of older persons in congregations.

The topics dealt with various theological disciplines and practices. They included the following:

(1) Liturgy, Worship and Older Persons;
(2) Faith Development and Older Persons;
(3) Theology and Older Persons;
(4) Church and Community and Older Persons;
(5) The Older Person within the Jewish Community;
(6) Congregational Programs and Older Persons;
(7) Church History and Older Persons;
(8) Bible and Older Persons;
(9) Pastoral Care and Older Persons;
(10) Spiritual Life and Older Persons;
(11) Preaching and Older Persons.

Each topic had a presenter and a responding panel. There were 48 faculty members from the three seminaries involved in the process. Each was an expert in the topic being discussed. This provided a range of views and lively discussions by the panel and the students. The syllabi for the two terms may be seen in the November 1986 and the March 1987 issues of the Message (see Appendix A). The topics included the biological and physiological aspects of aging, the psychology of aging, and the social context of aging. There were appropriate sub-topics under each of these. The faculty was composed of persons from Georgia State University, Georgia Tech, and Emory University with expertise in these areas of gerontology. They were: Delmas Allen, Ph.D. Biology; Angie Benham, professor, Psychology; Charles Pyles, Ph.D., Political Science; Earl D.C. Brewer, Ph.D., Sociology; and Barbara Payne, Ph.D., Sociology. In addition, a faculty member from each of the seminaries participated as a post-doctoral fellow in gerontology: Nancy Ammerman, Ph.D., from Candler School of Theology; Edward Trimmer, Ed.D., from Columbia Theological Seminary; and Thomas Pugh, Ph.D., from the Interdenominational Theological Center.

The students and faculty spent three days in Blairsville, Georgia and Hinton, North Carolina. They visited rural community senior centers, retirement centers, nutrition sites, churches, homes of older rural mountain elderly and attended seminar sessions on rural aging network problems and issues unique to the rural population.

Field trips and seminar sessions in Atlanta included visits to the Northside Shepherd's Center (an ecumenical, low income, integrated, multi-purpose center that operates out of a local church), Senior Citizen's Services of Metro-Atlanta, the State Office of Aging, and the Atlanta Regional Commission Metro Area Agency on Aging. The final session of the urban field experience involved a meeting of a panel of community agency staff members to discuss community resources in Atlanta. Reading for both field experiences was "An Orientation to the Older Americans Act" (National Association of State Units on Aging, 1985). The field placements in aging settings were planned by Gerontology Center staff and the gerontology faculty fellows.

Recruitment and Schedule.

The courses were offered Fall and and Spring semesters, 1986-1987. Students were recruited from the three seminaries and Georgia State University. Flyers (see Appendix C) were distributed to the schools and to denominational leaders and clergy through the Atlanta Metropolitian Christian Council and the Catholic Family and Children Services. Stipends for the students were a part of the recruitment strategy.

National Survey of Gerontology Programs in Theological Schools.

The purpose of the survey was to determine what theological schools are doing and/or plan to do to respond to an aging society. The brief questionnaire (see Appendix H) was mailed to 153 accredited seminaries listed as members of the Association of Theological Schools (ATS). There were 113 responses distributed among several communions as follows: Roman Catholic - 31; Nondenominational or interdenominational - 14; Presbyterian - 12; Baptist - 11; Methodist - 11; Episcopal - 7; Lutheran - 7; Christian (Disciples of Christ) - 4; United Church of Christ - 4; Reformed Church in America - 2; and one each in the following: Christian Church & Churches of Christ, Christian Reformed, Church of the Brethren, Church of God, Church of the Nazarene, Eastern Orthodox, Mennonite, Moravian, Quaker, and Unitarian Universalist.

Review and Development of Library Resources.

Adequate library resources are essential to develop and support new academic programs and courses in any new field of study, such as gerontology, and its relation to religious practices. Determining what is "adequate" or basic requires a plan of acquisitions.

The project staff, with the assistance of the seminary librarians, collected a listing of the library book holdings of the Atlanta seminaries and Georgia State University on gerontology, religion, and aging and on aging in theological disciplines. These lists, reviewed and analyzed by gerontologists in theological education, provided the bases for comparison with other institutions. Recommendations and selections for basic acquisitions were developed from these lists and library computer searches (see Appendix I). These books appear in the annotated bibliography of VOLUME I of the draft issue for the Journal of Relgion and Aging along with other selected works with significance for gerontology in theological education (see Appendix F).

Monograph on Curriculum and Resources.

The purpose of the monograph is to provide information which might be useful to those interested in the introduction or improvement of gerontological material in the curricula of theological schools. The implementation of this goal is the publication of two double issues of the Journal of Religion and Aging, edited by Barbara Payne and Earl D.C. Brewer and simultaneously published as hard and soft back books by Haworth Press. The two volumes accompanying this report are the drafts in press (see Appendices F and G).

The first volume (Appendix F) is a national view of theological schools' responses to the aging of society and congregations, an analysis of the syllabi collected by the project, seven contributed articles on innovative gerontology programs, and an annotated bibliography.

The second volume (Appendix G) contains a detailed resource from the Atlanta curriculum experience. In addition to a review of the use of the Atlanta experience, it includes eight articles from the faculty members involved in the teaching of the Atlanta certificate program.

Establish the Study Section on Religion and Aging of AGHE.

The project directors began the process to establish a study section of special interest to seminary faculty and administrators in the organizational structure of AGHE with pre-conferences at the 1986 meetings in Atlanta, Georgia and at the 1987 meetings in Boston, Massachusetts. The success of these well-attended pre-conferences provided the evidence of need for seminaries and their faculties to belong to a national gerontological association that has a primarily academic and curriculum emphasis. In the spring of 1987 AGHE announced their decision to organize study sections and published the application guidelines. The project directors collected the necessary number of interested supporters of the study section, submitted the application, and received acceptance as a study section on Religion and Aging in the Fall of 1987 (see Appendix B).

The directors planned and convened the first session at the March, 1988 AGHE Annual Meeting in Chicago, Ill. There were 51 persons in attendence, the majority of whom were from seminaries. The study section selected a committee of three to guide the section for 1988-1989. They are Melvin A. Kimble, James Seeber and Barbara Payne. The Message newsletter will continue as the official publication of the study section.

Convening a National Conference on "Innovative Gerontology Programs in Theological Schools."

The national dissemination conference on "Innovative Gerontology Programs in Theological Schools" convened as the pre-conference program for the newly established AGHE study section on Religion and Aging in March, 1988. The program was co-chaired by Melvin A. Kimble and Barbara Payne. Representatives from eight seminaries identified as implementing innovative programs were invited to make presentations. The project directors reported on the national survey portion of the GITE project (see Appendix H). The program was chaired by Melvin Kimble. The programs selected included:

"A Report of a National Survey of Theological Schools"
Earl D.C. Brewer and Barbara Payne;
Innovative Programs at:
Pitsburgh Presbyterian Seminary, Edward A. Powers;
Nashotah House (Episcopal), Charles A. Caldwell;
Southwestern Baptist Theological Seminary and Baylor University, Ben E. Dickerson; Luther Northwestern Theological Seminary, Melvin A. Kimble; Saint Paul School of Theology (Methodist), David Oliver; Fordham's Third Age Center (Catholic), Msgr. Charles Fahey; Interdenominational Theological Center, Mance Jackson.

The 51 attendees who registered represent instituions in 43 cities.

Results

The Gerontology in Theological Education project's success can be attributed to the consortia type model of organization and implementation. As one of the gerontology faculty fellows wrote:

> The courses in gerontology in theological education provided a model for cooperation in theological education that I perceive as profitable. Cooperation makes for more success and personal gratification than does competition, which tends toward isolation and negativism...everybody wins...what has happened here points toward the direction to be more intentional about...this (GITE project) becoming a goal and the growing edge of the Atlanta Theological Association.

> Furthermore, Georgia State University's Gerontology Center put the place for the experience in mutual territory...something was begun in this experiment which makes for a good that is democratic (Pugh 1988).

A major concern about adding gerontology to theological schools' curricula focuses on the number of required courses. In most schools 80% of courses are required. This leaves little room for a new course or elective. We reported this concern from the national study, and the gerontology faculty fellows (Ammerman, Trimmer and Pugh) reinforced this view. They recommend that it may be more appropriate to focus on the integration of gerontological concerns into existing courses because any additional courses will meet with strong faculty opposition.

Findings: A Nationwide Survey.

The seminary leaders were asked about the involvement of the curriculum in gerontology or material dealing with the concerns of the elderly (see Appendix H). The nature of the involvement and the percentage of seminaries claiming that involvement are shown in Table 1.

The greatest involvement of seminaries (82.3%) in programs dealing with the concerns of older persons was in the areas of field education, internships and other forms of contextual education (Item 3). The least involvement (26.5%) was in continuing education (Item 4). This is especially disturbing since most current clergy had little training in gerontology in their seminary days. Only a third of the seminaries claimed working relationships in gerontology with other seminaries, gerontology centers or aging networks (Items 5 and 6). Yet 6 out of 10 schools had courses (Item 1), and nearly 7 out of 10 had modules (Item 2) in gerontology. In addition, nearly half claimed plans for the future in this area (Item 7).

Seventy-seven of the 113 responding seminaries indicated that 193 of their courses included some material or modules dealing with older adults.

The field of pastoral care and counseling claimed the largest number of courses with some attention to the needs of older persons. Faith and human development, and Christian education had some similar emphases and were in second and third places. Death and dying and health care were the only courses with titles relating to gerontology. Theology as a traditional discipline along with ethics was mentioned 12 times. Bible was not mentioned at all and church history only twice. The "practical" disciplines were somewhat better represented, especially pastoral care and Christian education. Obviously, less attention is given to the elderly in preaching, evangelism, church administration and field education.

Table 1. Involvement in Gerontology: A Nationwide Survey (N=113)

Nature of Involvement	Percentage Claiming such Involvement
1. Do you have courses dealing with the concerns and needs of older persons and ministry to and with them?	61.1
2. Does material dealing with older persons appear as part(s) of other courses in the school?	68.1
3. Is work with older persons included in field education, internships and other forms of contextual education?	82.3
4. Does your continuing education program include any workshops or courses on aging persons?	26.5
5. Does your school have working relations on aging with other seminaries or gerontology centers?	31.9
6. Does your school have working relationships with the aging networks at the community, county, or state levels?	31.9
7. Do you have plans for the future in the field of aging?	46.0

Plans for the Future.

Fifty-two of the 113 responding seminaries reported plans for the future in the area of aging. These plans often involved expanding and strengthening current programming. Frequently they included new ventures in curriculum and related opportunities. Some of these plans seemed based more on hope than realistic commitment.

The Student Participants in the Experimental Certificate Program.

Twenty-two students were enrolled during the Fall semester and 20 students were enrolled Spring semester. Students enrolled were about equally divided between the three seminaries and Georga State University. There were 13 whites, 8 blacks, and 1 Korean for Fall semester. There were 14 whites and 6 blacks during Spring semester. Sixteen students and the three post-doctoral fellows completed the requirements for the certificate. None of the students had previous formal training in gerontology.

A breakdown of the students who received certificates appears in Table 2.

Student Evaluation.

It is impossible to convey the richness and variety of the responses of the students to this experience. Getting in touch with one's own aging and developing a sensitivity to the needs of older persons in congregations and communities were often expressed. Many responses reflected growth in understanding of ministries to, with and through older persons. What follows is a few of the written comments of students:

> We must be alert as helping professionals for sudden, perhaps pathological changes which are not part of the normal aging process, and recommend early medical treatment when it seems indicated. Hearing loss can be expected in older persons and we must be sensitive to the discomfort and possible social isolation it may cause. It is important that we be aware of elderly persons' vulnerabiliy to extremes of temperature, and advise on warm clothing in winter and overexertion in hot weather.

> While normal aging brings reduced interest and intensity of sexual response, it does not end sexual functioning. Helping professionals should take care in conversation to remember that identity is psychologically tied to sexual performance.

> As a minister I will exercise caution when an elderly parishioner asks me for medical or psychological advice. I will not try to be a physician or a psychologist but

Table 2. CERTFICATE RECIPIENTS BY SCHOOL, SEX & RACE (N=16)

	CST	CTS	ITC	GSU	TOTAL
Number of Students:	6	4	5	1	16
Sex:					
Male	4	2	3	1	10
Female	2	2	2	0	6
Race:					
Black	1*	0	5**	0	6
White	5	4	0	1	10

* 1 Nigerian
**1 Liberian

CST= Candler School of Theology
CTS= Columbia Theological Seminary
ITC= Interdenominational Theological Center
GSU= Georgia State University

rather will listen and if it seems warranted refer them to the proper type of practitioner.

As helping professionals we can foster good health in our parishioners, particularly older adults, by facilitating movement through the stages of grief as the stress associated with grief stimulates increased production of corticosteroid which suppresses the immune system, making people more susceptible to illness.

Human touch may reduce blood pressure and stress. Keeping this in mind we can encourage appropriate intergenerational as well as peer touching to benefit elderly people who, in particular, tend to be more isolated from touch as well as other forms of interaction.

My personal orientation has been present/future focused. I want to move to a more wholistic place, including the past in my focus. During the three months as I interviewed an 80 year old woman, I have come to understand more fully the mystery of life and to understand and more importantly, accept my own aging. For I hope that as I age, I will be able to review and celebrate a rich and varied life: mourning the losses, reexperiencing many joys, and continuing to thank God for it all.

While there is a bit of sadness that comes with awareness of my own aging, I see myself as a worthwhile person of decent gifts and believe I can be useful to others and to the church in the coming years. I am well satisfied with the possibilities for a good life ahead.

As we age, in order to have the greatest possible chance for life satisfaction, we must have the freedom to choose which activities are maintained and which are discarded. Turning 50 and noticing physical change has made me aware of my own aging. While doors are closing on certain opportunities, new doors are opening to depth relationships and life satisfactions.

I'm becoming more and more interested in ministry to the elderly, finding myself anxious to learn of the needs of older Christians. I have come to an even deeper appreciation for the wisdom that comes from experience. In this way I can celebrate my own aging and what I gain in my daily experiences although I dread the loneliness. We must distinguish between solitude and loneliness. Elders, like everyone else, need solitude to review and integrate their life experience. But if they lack an emotional support system, they may be lonely, and loneliness is hazardous to both physical and psychological health.

As a minister I see myself playing more diverse roles as the proportion of older persons increases. Particularly, I want to become attuned to the needs and problems of multigenerational families.

A question that has risen to the surface of my consciousness this quarter is, who will minister to the ministers as our callings become more diverse and complex, as we are called upon to deal with increasing numbers of elderly persons and their families?

With life expectancy increasing and the baby-boom generation nearing senior status, we must ensure that our churches keep pace by planning programming which will help increasing numbers of elders to find a place in society in which they feel they have something to offer.

I have become more aware that age stratification and prejudice against the elderly are part of our culture, even in church life. This seems more wrong to me than ever before and I want to have a part in changing it.

The church must consider the vast wealth it has in its older parishioners, efficiently utilizing their skills, experience and knowledge to improve the functioning of various ministries.

Ministry with elders needs a balance between the other-worldly and this worldly; between the need for both doubt and faith; for the ministry of presence rather than platitudes.

An important, but often overlooked area of ministry is discovering meaningful liturgies to provide rites of passage through the liminal times of aging.

I believe that it is very important that the aged be recognized as valuable members of the church. They provide an invaluable balance, helping us to see and proclaim the value of the wholeness of life and to remember that we are aging, too. I hope that as I become elderly the church will be there for me. Having deep roots in the congregation for support, death seems a much less fearful thing. A role ministers may play as the baby boomers become elderly persons will be to help the aging to enjoy meaningful later years while

> diffusing young adults' resentments.
>
> Ministers must find ways to help lessen the stress of people in the middle years, who care for older parents as well as their own children and, perhaps, even grandchildren.
>
> We must ask ourselves whether we will help society to segregate older adults into ghetto-like communities or facilitate intergenerational faith communities.
>
> Aging-related political action groups, if they are to continue to be effective, must join with other social welfare interest groups on issues of great concern, such as national health insurance. I can think of few ways older people can have a greater sense of contributing to society than by becoming active in aging interest groups which are powerfully impacting public policy. Most aging-related public policy change has been initiated by white, middle/upper class people and organizations. I hope that in the future we will see more activity by and focus on elderly minorities in the public policy arena.

Curriculum Evaluation.

Methods of evaluation included the student evaluations of content and relevancy of the curriculum and recommendations for future courses and modules; and an evaluation by the three gerontology fellows.

Faculty Evaluation.

The Atlanta seminaries have made the following curriculum changes or future plans based on the impact of the Gerontology in Theological Education project. The joint certificate in gerontology with Georgia State University's Gerontology Center is available to students from the three Atlanta seminaries. A one semester course on gerontological and theological disciplines and practices will be offered by Georgia State University as a consortia (ATS) course in 1989.

The post-doctoral fellows' formal evaluation of the project includes additional curriculum of the participating seminaries.

Columbia Theological Seminary. Before this project there were only three courses in the curriculum which addressed gerontology issues and no classes that integrated gerontological concerns into existing classes. The three classes that were already present were: Adult Education in the Congregation - a Christian Education elective offered every two years that rarely did anything specifically with gerontology; Clinical Pastoral Education (CPE) - a highly specialized pastoral care course with placement available at Wesley Woods, a United Methodist retirement home; and Pastoral Care and Aging Process. This latter course, while listed in the catalogue, had not been taught since its design and initial offering as part of the GIST project.

Gerontology has been integrated into the basic curriculum so that the introduction course to the Practical Theology Area, "Becoming a Minister to Persons," includes human development in the later years; the introductory course on Christian Education, "The Ministry of Teaching," includes aging issues and content. The Faculty Gerontology Fellow from Columbia (Trimmer, 1988) reports that:

> This project has allowed a Christian Education faculty member to be educated in the area of gerontology and to offer a specific course, Christian Education with Older Adults. This course has been added to the elective offerings available in the pastoral area and is scheduled to be taught every two years. This course would normally attract students from the M.Div., D.Min., and Th.M. degree programs.This project has also aroused some awareness to the issue of gerontology and the implications for ministry. Thus the pastoral care faculty are going to offer Pastoral Care and the Aging Process, and a gerontology placement for the introductory course in pastoral care has been put in place. Additionally, we have some students who have decided to focus on gerontology in their D.Min. course and project designs. Unfortunately, despite the heightened awareness, both the Biblical and Historical/Doctrinal areas are not ready to integrate gerontological concerns into their courses or add new courses.

Candler School of Theology. Their plan for integrating and adding new courses appears in VOLUME II of the Draft (Appendix G) for the Journal of Religion and Aging (Ammerman, 1988). The emphasis is to continue the consciousness-raising of the faculty. A course on religion and aging is scheduled for 1989. Because of her involvement in the courses, the professor of preaching is planning a national continuing education seminar on communicating with an intergenerational congregation for spring 1989.

Interdenominational Theological Center. A new course listed in the catalogue under Pastoral Care, Ministry, Theology and Gerontology was offered in the summer of 1987 and taught by the Gerontology Faculty Fellow, Thomas Pugh.

Curriculum Revision.

Suggestions for a revision of the curriculum are based on the experimental course and review of syllabi submitted through the national study. The revised course, Gerontological and Theological Disciplines and Practices, is in a model that could be scheduled for one or two terms or used in course modules based on the curriculum flexibility of a seminary. The material may also be useful in modules for a variety of gerontology courses.

There is a confluence of two streams of knowledge and practice in these proposals. The first concerns scientific knowledge of the aging process and the needs of older persons. The second deals with relationships of the elderly to theological disciplines and clergy practices. The adequacy of the interflow of these will be a measure of the success of these suggestions.

During the presentations of the gerontological material it would be helpful to have a theological respondent. Likewise, a gerontological respondent might be on hand during the theological presentations. Even if this is not possible, the implications of these two streams for each other and for the future of older persons should be discussed.

A relational model is utilized as an organizing principle for the course. The older person is viewed as involved in four basic sets of relationships: (1) physical relationships, including the body and the physical environment; (2) personal relationships, including self-image and the psychic environment; (3) social relationships, including the informal and formal social environments; and (4) spiritual relationships, including conceptions and involvements with ultimate concerns and entities. The latter becomes a bridge between gerontological and theological material.

The themes or topics may be developed in keeping with the curriculum style of the seminary. They may include lectures, panels, discussions, field visits, and other appropriate teaching/learning approaches. The units deal with suggested curriculum content, while leaving the methods to the unique style of the instructor and the seminary. Some units may require more than one class session.

Items starred (*) in the annotated bibliography may be especially useful in an introductory course or in special modules.

Unit 1. Introduction and Orientation

The goal is to introduce the course and orient students to its scope, purposes, requirements, style, bibliography, assignments, and its place in the curriculum of the seminary. Obviously, this will be unique to each teacher and seminary as will the specific design and content of the course.

Orientation to the older population involves a review and interpretation of the significant demographic facts and trends. This may include a discussion of the importance of cohorts, aging and period effects. Examples are "the Great Depression" and "baby boomer" cohorts.

Unit 2. Physical Relations of Older Persons

The goal is to explore the impact of the aging process on the physical body and its physical environment.

Materials would be from the biological sciences or physical gerontology and would cover abnormal development in the bodies of older persons. Such materials would cover the skin, the nervous system, the brain, the urinary system, the sensory system, the skeletal system, muscles, and the female reproductive system.

It is important for clergy to understand the outward signs of normal and abnormal aging in these systems of the body and to counsel persons where appropriate and to make referrals to geriatric physicians.

The second concern of the physical aspects of aging has to do with the changing relationship of the older person's body to its physical environment. While the various physical sciences may contribute here, the focus is on human ecology and the planning of environments. Such elementary things as the purity of air and water, the choice and availability of foods, housing options, barrier-free buildings, available transportation, safety and convenience, and the beauty of surroundings could be reviewed.

The role of clergy in planning for more adequate and pleasing environments for the elderly should be explored. The ethical implications of inadequate resources, bad housing (in their own homes or in nursing homes), poor diets, limited medical care, and the ethics of the right to die and to live should be explored. The implications for clergy practice and congregational programs for the adequacy of physical environments of older persons are enormous.

Unit 3. Personal Relations of Older Persons

The goal of this unit is to explore the personal relations of the elderly. The focus is on the psychological aspects of gerontology and clergy counseling of older persons. A faculty member in counseling and a psychologist with specialization in gerontology would make an ideal teaching team. Topics to be covered include self-image; life review and preview; relationships to significant others, such as family members; intergenerational relations and close friends; and personal problems of the elderly, such as a sense of loss, Alzheimer's disease, psychological impairment, and coping with issues of death and dying. The role of clergy in counseling and in congregational care for older impaired persons should be stressed. Also, opportunities for the continued involvement of active older adults in the ministries of the congregation should be provided. This is probably the greatest gift clergy and congregations can give to older persons.

Unit 4. Social Relations of Older Persons

The goal of this unit is to explore the relations of older persons in the society, community, and congregation. Experts in the various aspects of social gerontology and in clergy practices in congregation and community would make suitable teams for presenting this unit.

The unit covers a wide range of topics and is related to the demographics material covered in Unit 1:

1. Older persons and family/intergenerational relations;
2. Older persons and continued educational opportunities;
3. Older persons and governmental/political relationships;
4. Older persons and artistic/recreational relationships;
5. Older persons and religious/congregational relationships;
6. Older persons and health/welfare relationships;
7. Older persons and economic relationships (as consumers, in the work force, poverty, etc.).

Unit 5. Spiritual Relations of Older Persons.

The goal of this unit is to explore the spiritual relations of older persons. This theme becomes a bridge between gerontological material and theological disciplines and practices.

There should be a review of the literature on spiritual well-being of older persons. Note the paucity of material on this topic. Each seminary and congregation will have its own beliefs and practices regarding the spiritual life. Several of the presentations in the Atlanta Experience contain appropriate material (see Appendix G).

Unit 6. The Relation of Theological Disciplines to Older Persons.

The goal of this unit is to explore the concerns for older persons in the various disciplines of theological education. The papers presented in the Atlanta Experience will be useful (see Appendix G). Faculty with expertise in these several disciplines could be invited to make presentations. Also, it might be stressed that modules on the involvement of older adults would be appropriate in courses dealing with these disciplines. This introductory course could hardly afford more than one or two sessions for each discipline. Each seminary will have its own way of identifying its theological disciplines. Here is one way of doing it:

1. Bible and Older Persons;
2. History, Tradition and Older Persons;
3. Theology/Ethics and Older Persons;
4. Religious Education/Faith Development and Older Persons;
5. World Religions and Older Persons;
6. Psychology of Religion and Older Persons;
7. Sociology of Religion and Older Persons.

Unit 7. The Relation of Clergy Practices to Older Persons.

The goal of this unit is to review the major practices expected of clergy and relate them to the needs of older persons in congregations and communities.

The appropriate papers from the Atlanta Experience should be helpful (see Appendix G). It may be necessary to use more than one session on some of these practices. The involvement of experts in these fields is encouraged. Also, teachers should be challenged to include the needs and opportunities of older persons in their regular courses. This list of practices may be modified to fit into the tradition of each seminary:

1. Pastoral Counseling and Older Persons;
2. Preaching (speech, hearing, communications) and Older Persons;
3. Worship/Music/Liturgy and Older Persons (vision & hearing);
4. Congregational Programs and Older Persons;
5. Community Outreach and Older Persons.

Discussion and Implications of Results

The project model is adaptable to one or more seminaries and a gerontology program within a reasonable geographic proximity. The sharing of resources and faculty is a major strength of the model. It is expected that the sharing will not only continue but grow stronger at the local level and expand through participation in the AGHE study section on Religion and Aging. Faculty members (48 of them) have achieved visibility in this new area. Those with publications can be expected to continue their interest and to influence their colleagues.

The "outsider-insider" feature of the organization model had the desired results. The initiation for the project was from "outsider," Georgia State University's Gerontology Center. The implementation of the project involved the deans, administrators, and faculty in all aspects of the projcet, making it a cooperative project. When the project was officially completed, the insiders had a faculty member to lead future developments in introducing aging content into the curriculum and a faculty and administration sensitive to and supportive of the project and the need for continuing project efforts (see Appendix E). The "outsider" is an inside resource for the seminaries and a partner for the joint courses and certificate program. This model has more potential for a lasting impact, because at the end of the project the theological schools have an insider to advocate and assist in further programmatic developments within the curricula. Their visibility in publications and with other interested faculty in the study section and programs at AGHE is a continued motivator.

The involvement of the students from three seminaries provided a valuable source of feedback for revision of the courses. Their written and weekly verbal comments were duly noted and recorded. They gave life to the project. The seminary students did have trouble with the social science content. It was taught on a graduate level. A modification would be to use undergraduate gerontology social science texts and structure.

The implications of the success of this project and for those who use the model in the future are that there will be more clergy in local communities who understand the aging process, who are familiar with community resources for older persons, and who can provide leadership in developing community based social supports, programs, and activities with for and by older persons.

The seminaries have or have planned continuing education programs on aging in the theolocical disciplines for 1987-1990. These were initiated by some of the forty-eight faculty members participating in the curricula development.

The authors of this report are aware of the pressures on theological schools to respond to the variety of emerging problems and/or issues. This becomes a practical matter of adding courses or modules, allocating time and talent, adding new faculty members, securing funds, seeing this concern in relation to others, etc. It is hoped that this report will be helpful in exploring some of these issues and, by demonstrating what others have done, will be an encouragement to involvement by other theological schools.

Here are a few suggestions about the implications of this project for your seminary:

1. Faculty now teaching an introductory course in religion and aging will want to review both Draft VOLUMES I and II (Appendices F and G) with special attention to the suggestions about an introductory course in Draft VOLUME II (Appendix G).
2. Faculty members interested in adding modules or sections on aging concern in existing courses may profit from some of the introductory course material related to their disciplines. Also, the articles on theological disciplines and priorities in Draft VOLUME II (Appendix G) will be useful.
3. In both courses and modules, the annotated bibliography in Draft VOLUME I (Appendix F) will be a resource.
4. Librarians may want to check their holdings in this area against the annotated bibliography. It is intended to be helpful in bringing theological school library resources up to a starting level. Inter-seminary, seminary-university and seminary-gerontological center relations may be useful in supplementing library resources.
5. A discussion of these materials by the entire faculty will lay the groundwork for progress in this area. Someone could prepare a summary or digest of the volumes in preparation for such discussions. The volumes could be placed in the library or passed around the faculty for further study.
6. Part of this discussion could be an effort by the faculty to get in touch with their own aging and its implications for their approach to teaching in this area.
7. Special attention should be paid to the results of the research both in the Atlanta seminaries (Appendix G: Draft VOLUME II) and in all accredited seminaries in the United States (Appendix F: Draft VOLUME I). These findings could become mirrors reflecting situations in individual seminaries.

8. The report on good things going on in eight situations (Appendix G: Draft VOLUME II) should be stimulating and encouraging. Each of these cases may provide clues, both positive and negative, to future development in your situation.
9. The articles on various theological disciplines and clergy practices (Appendix G: Draft VOLUME II) may stimulate further work in these areas. In this connection, faculty members interested in the relation of aging and world religions should consult James B. Boskey, et at, (Teaching About Aging, 1982). This helpful material is a result of another project sponsored by the Administration on Aging.
10. The present project indicates development in aging concerns in field education, clinical pastoral education, supervised ministry in homes, congregations and various community and institutional settings for elderly. This aspect of theological education should be reviewed and expanded.
11. Continuing education opportunities abound in this field. Since most present clergy went through seminary with little or no training in ministries to and with the elderly, the need for continuing education is enormous. Each theological school should review its present program and plan for a fuller future in this area.
12. A highlight of the Atlanta experience was a field trip to a rural community and its elderly (Appendix G: Draft VOLUME II). Often these neglected and bypassed older persons need special care which rural congregations could provide. Seminaries should take special note of their opportunities here.
13. The Atlanta experience (Appendix G: Draft VOLUME II) showed the importance of intermingling gerontological disciplines (physical, biological, psychological, sociological, economic, political, etc.) and theological disciplines and clergy practices (theology, scripture, tradition, ethics, religious education, psychology of religion, sociology of religion, pastoral care, preaching, congregational programs, etc). Care should be taken to have these dimensions of understanding and ministry adequately involved in the total emphasis on the concerns of the elderly.
14. Lectures by visiting scholars or clergy often excited and involved both faculty and students in the cases reviewed in VOLUME I. Encouraging student involvement in this relatively new field is important.
15. Research in religion and aging and in the various disciplines and priorities in seminary education was represented in a limited way in this project. Yet the survey in the Atlanta seminaries (Appendix G: Draft VOLUME II) and in accredited seminaries in the United States (Appendix G: Draft VOLUME II) produced results suggestive of future work. Seminaries, as religious institutions, ordinarily do not get governmental grants for research in any area. This means that special searches in religious organizations and foundations would

need to be mounted for research and support funds for expansion in this field. A study of the financial support or lack of it for the cases in Draft VOLUME I (Appendix F) would be instructive.

16. Consortia type relationships between seminaries and with universities and gerontology centers have proved fruitful in the development of programs and in the training utilization of faculty resources, especially post-doctoral studies in gerontology.
17. The demographic trends in congregations and communities are for more people over 65 years of age in the future. As seminaries and their faculties and students face the future, the multi-aged composition of both congregations and communities with more older and fewer younger people will confront them with the necessity of rethinking and refeeling conceptions of theological education and ministry practices. A paradigm shift toward older persons is upon us. According to the national survey (Appendix F: Draft VOLUME I) most seminaries are planning for this future with eagerness. That future is now.

The products of this project are designed for use by a single faculty member, a curriculum committee, or by any combination of schools. The publications will be available in Seminary libraries and through Haworth Press publishers, The Georgia State University Gerontology Center, and AGHE, (600 Maryland Avenue, S.W., Washington, DC 20024).

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Appendix A

The Message Newsletters

GERONTOLOGY IN THEOLOGICAL EDUCATION

MESSAGE

Director
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Co-Director
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Published by
The Gerontology Center
Georgia State University
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Volume 1, Number 1 AUGUST 1986

We are pleased to announce that the Federal Administration on Aging has awarded a grant to the Gerontology Center at Georgia State University to support a program, Gerontology in Theological Education (GITE). The program involves the Candler School of Theology at Emory University, Columbia Theological Seminary, and the Interdenominational Theological Center (ITC) during the academic year 1986-1987.

The project provides support for a faculty member from each seminary to give leadership in the program and to engage in postdoctoral study in gerontology. The representatives are Dr. Nancy Ammerman, Candler; Dr. Edward Trimmer, Columbia; Dr. Thomas Pugh, ITC.

Scholarship support is available for five students from each seminary to participate in the year-long program. These students will be selected by the faculty representatives from each school.

The academic work includes sessions on each Monday for two semesters. In the fall, the emphasis is on an introduction to gerontology and in the spring on ministry with older persons. The sessions will be held at Georgia State University's Gerontology Center, Room 133 Alumni Hall. You are welcome and encouraged to attend any sessions.

The graying of America and of our churches is a demographic revolution comparable to that created by the "baby boom" between 1945 and 1955. The proportion of persons 65 years of age and older has moved from 4% of the population in 1900 to 11% in 1986 and is projected to grow to 15% by the year 2000.

Sooner or later the age changes in society will affect every individual and institution. We are already experiencing the impacts on health care, intergenerational relationships, the labor force, the political system, and the family.

Clergy increasingly will serve churches with an aging membership. Indeed, studies indicate that churches have about twice as many older members as the general population. It therefore becomes a missional imperative for the present and future that seminary students be prepared to serve churches with an increasing number of older members and to provide leadership in an aging society.

During the project period we will be sending you information and progress reports about GITE. This first report includes a brochure describing the program and a copy of Dean Jim Waits' address at the Association for Gerontology in Higher Education's preconference on "Gerontology in Seminary Education," February 27, 1986.

We invite your comments and suggestions on the project plans.

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"I am particularly appreciative of the opportunity for us to focus our thoughts and conversations on our common concerns for integrating gerontology into the seminary curriculum. How do we integrate the concerns of the multidisciplinary field of gerontology into the multifaceted scope of a seminary curriculum? If our concern is to truly integrate gerontology into seminary education, then we will be cautious about a simple "add-a-course" approach. The whole theme will need to infuse our teaching and institutional priorities. On the other hand, I hope we will steer clear of elaborate proposals to reorganize the curriculum as a whole. (The last thing we need is another reason to reorganize the curriculum!) Yet, how to integrate--how to bring the burgeoning field of gerontology to bear on the fiber of the seminary experience--that is what we all want to achieve from our varying perspectives. And for this afternoon, this common concern serves as our central focus.

In my presentation I will seek to do two things as we start our conversation. I will first of all draw on some central images from the Judeo-Christian faith that stand as foundational to our efforts. We will then move on to some preliminary reflections and perhaps models for institutional consideration. We will, in particular, look at some instances of institutional possibilities that have emerged and hopefully will be emerging out of our setting at Candler and Emory. It is my hope that these two components will be provocative enough to encourage a fruitful discussion following.

Central to our self-understanding as religious persons is an awareness that we are part of God's creation. We affirm that all creation is the Lord's and that all persons are God's children, made in God's image. This affords an enormous respect to every human being and guarantees to him or her the dignity of a child of God. Where God's children are vulnerable, sick or deprived of the quality of life, we are called to serve. Because God created us, we are of immeasurable worth--and so are all those whom God made regardless of their weakness or current insufficiency.

This insistence on our ongoing participation in God's creation mitigates against our temptations to treat others and ourselves on the basis of some utilitarian ethic. It reminds us--lest we see life's meaning only in terms of a person's supposed usefulness, or productivity--that our worth is God's to determine. And God created humanity, male and female. And behold it was very good. In our work with and for the elderly of our various communities, and in our views of ourselves, this image of creatureliness is essential. "Very good" we are called, irrespective of job title, income, disability, age, giftedness, or awareness.

Related to the central image of ourselves as creatures of God is the relational notion of ourselves in covenant. The image of covenant has been a constant in Old and New Testament times and throughout church history. God covenanted to be with us, to be a tangible presence among us, living with us, guiding and directing us. The covenant, though originally instituted by God with rare individuals like Noah, Abraham and Sarah, or Moses, was never individualistic in character. The covenant by its very nature was for God and the community, the people, the nation, the world. The covenant tied the people in faithfulness to their God, but also to one another with bonds deeper than blood, and priorities that ordered the fabric of day-to-day life.

The church has understood itself as a covenant community charged with the dual command to love God and love neighbor. It can never individuals, but only with an intentional interdependency on one another. Only in community do we discover our individual giftedness and participate in giving and receiving as God's Spirit lives through us. In our encounters with persons who are aging--and we all are--we can see with new eyes our need for the perspectives of the old and the young. Just as we seek to love one another in community, in covenant, we have the happy experience of receiving from those to whom we would give. Over and over again our interdependency is proven as we relate across the generations.

But the affirmation most basic to our self-understanding is that we as religious people care. We love. Love, patterned after God's love, is the overriding motivation. In the circumstance of service and the never-ending frustrations and pressures of institutional life, we sometimes forget that singular value. But love (and care) must be the overriding motivation for all action and meaning-making. It is the clearest imperative for our service.

Love has many forms as it motivates us in ministry. It gives us eyes of insight and discernment, it gives us courage to live with or alongside the deepest human agony, and it drives us to employ our faculties and energies against seemingly insurmountable odds.

Thus we understand ourselves as instruments of God's creation, as a covenant community and as a people who are called to care. As we look at our task for this afternoon, then, these prior commitments stand before us to inform our question. How do we integrate gerontology into the seminary curriculum? We begin by assessing and developing consensus about our motivation and theological rationale. But I would also like to recite some examples in our own program as well as some future plans which we hope will advance this goal.

curriculum, · the course offerings that through a variety of perspectives and pedagogies address issues related to religion and aging. Since the mid-70s, Candler has offered a basic academic course on Religion and Aging, usually taught by Professor Earl Brewer, who is one of our leaders today. Out of this small beginning, a joint program with Georgia State University has developed so that our Master of Divinity students may receive a Certificate in Gerontology as well. In addition to the academic courses, set in the classrooms of Emory and Georgia State, students have also had the opportunity for more experiential learnings through our contextual program and supervised ministry. Second and third year students have had the option of participating in local congregations with large elderly populations or in institutions such as Wesley Woods and the Northside Shepherd's Center. In such settings, the theological commitments--creation, covenant and care--are brought into focus for the students as they experience an ongoing ministry with the elderly.

Some preliminary conclusions to our experiences with more traditionally academic settings and the contextual settings for students' learning have led us to believe that students need both. They need the rigors of sociological, psychological and theological disciplines in the classroom, but they also need the experiences of one-to-one ministries of care, the exposure to governmental bureaucracy as it affects the aging, and the congregational and community life that can so often sustain us at all ages. For our purposes, as we seek to integrate gerontology into the seminary curriculum, this is an important conclusion. We cannot, in other words, resort to simply adding a course here and there, or even a department, but must allow for an infusion of perspectives of gerontology across the curriculum. We have a commitment to both the academic and contextual learnings for students in the area of gerontology.

Another cluster of programs in which Candler has been involved has been the cooperative ventures with other educational or institutional settings. The Georgia State University certification program is one example already mentioned. The Atlanta Theological Association, a consortium of seminaries, has offered joint courses with Georgia State University for M.Div. and Doctor of Ministry students and for area ministers. We have also been particularly pleased that in our setting we have Wesley Woods, a residential center for the elderly, located only a few blocks away. For some years the Clinical Pastoral Education and Supervised Ministry programs have been in place there, offering experiences of one-to-one counseling, worship and community life. We have also had limited experience in internships which prepare persons for administrative roles in such institutions.

But there is a desire on the part of both institutions to develop more educational opportunities in such a setting. Our desires for further opportunities converge with the University's commitment to cooperate with Wesley Woods in staffing a major geriatric Medical Center adjacent to Wesley Woods. This center over time will provide care for thousands of people, as well as offer research and training opportunities for a number of disciplines. In theological education, my hope would be that the creation of such centers of intense care and learning might prompt us to create new understandings of our training of future ministry for the church. In such a center, theological education might include projects on topics such as the role of religious commitment to the aging process, demographic factors shaping our current and future communities and congregations, experiences in holistic health care inclusive of the spiritual dimension, and so on.

As I review in my mind the plethora of possibilities for research and teaching through such cooperative ventures, it is most encouraging. But to approach the many possibilities will take a commitment individually and institutionally. It will also require the best of our creative faculties to structure programs that include methods and content from the various disciplines within gerontology. Our focus, for example, cannot simply draw upon the discipline of psychology in setting up clinical experiences in pastoral care, but must also develop models of education that use the insights of social gerontology, social planning and policy studies, anthropology, cross-cultural studies of aging, and developmental studies. Bringing in such diverse fields will mean, as always in theological education, a continual dialogue or conversation with our theological tenets, and not wholesale adoption of methods without theological critique.

So in a sense we are brought full circle to the initial foundational claims with which I began--our commitment to the creation, to the covenant community and to care. These three in conversation with the methods, the insights, the research and the institutions of gerontology sketch out in broad strokes our agenda. It is time the community of theological institutions began to take seriously the dramatic developments in this field."

Jim L. Waits, D.D., is Dean of the Candler School of Theology, Emory University. He delivered the preceding speech on February 27, 1986, at the pre-conference session of the Association for Gerontology in Higher Education Annual Meeting in Atlanta.

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GERONTOLOGY IN THEOLOGICAL EDUCATION

MESSAGE

Director
Barbara Payne, Ph.D.

Co-Director
Earl D. C. Brewer, Ph.D.

Published by
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The first semester of the Gerontology in Theological Education program got underway on September 8. The class meets each Monday afternoon from 1:00 to 5:00 in Room 133, Alumni Hall at Georgia State University. The 22 students enrolled in the program come from three Atlanta seminaries and Georgia State University.

The fall semester course is an introductory graduate seminar on the aging processes. This multidisciplinary, team-taught course focuses on scientific background knowledge (biological, psychological, sociological and socio-political) about the growing aging population and the implications of this knowledge for the future of society. A copy of the course syllabus is available upon request.

The teaching team is composed of outstanding scholars in their fields. Delmas Allen, Ph.D., an associate dean of the College of Health Sciences at Georgia State University, is a biologist who has specialized in research on Alzheimer's Disease. Psychologist Angie Benham, Ph.D., is an assistant professor of psychology at the Georgia Institute of Technology. She brings to the program her special interest in cognition and memory. Charles Pyles, Ph.D., professor of political science at Georgia State University, has done his major research on public policy and aging. Barbara Payne, Ph.D., and Earl Brewer, Ph.D., project co-directors, are the sociologists on the team. Both have an interest in religion and aging. Dr. Payne's major research is on voluntarism of the elderly and on the impact of religiosity and religious institutions on the aging process. Dr. Brewer's specialization is the church and community. His research has focused on congregations and on life stages and spiritual well-being.

Each class, in addition to the lecture, also features a theological reflection session held by the gerontology fellows from the three seminaries participating in the project.

A selected bibliography for the fall term is included in this Message. Additional topical bibliographies will appear in future issues.

The spring term will focus on the ministry and older persons and will relate the substantive material from the social and biological sciences to the areas of theological preparation for the ministry. It is being planned now, and the input of the faculty members in the seminaries will be solicited in the near future. The schedule of topics, presenters and dates will appear in the next issue of the Message

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Journals/Periodicals

In addition to various articles on aging which will appear in your own publications, the major periodicals in gerontology are:

Generations
American Society on Aging

The Gerontologist
Publication of the Gerontology Society of America

Journal of Applied Gerontology
Southern Gerontological Society

The Journal of Gerontology
Publication of the Gerontology Society of America

Perspectives on Aging
National Council on Aging

Research on Aging
A Quarterly of Social Gerontology
Sage Publications

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LIBRARY RESOURCES

Besides funding the academic program, the Gerontology in Theological Education grant from the Administration on Aging also provides for additional gerontology resources in the libraries of the schools participating in the program. Lyn Thaxton, M.A., gerontology library specialist at Georgia State University, is currently surveying the gerontology holdings at Candler and Columbia Schools of Theology, the Interdenominational Theological Center and Georgia State University. After the surveys, a committee of Georgia State University gerontology faculty members and the gerontology fellows in the theological education program will recommend acquisitions for the libraries.

Students in the program may also take advantage of Age Line, the Georgia State University library's new bibliographic database. Age Line provides access to more than 16,000 citations from journal articles, books, government documents, reports, chapters, dissertations and conference papers. It covers a wide range of topics focusing on a social-psychological perspective of middle age and aging. Topics include economics, family relationships, demographic trends, political involvement, and health care.

Age Line searches must be scheduled through a reference librarian. Citations are accessed by topic and include an abstract of the article and key descriptive terms. The cost to students depends on the number of citations obtained.

PROGRAM AND STUDENTS

Students in the Gerontology in Theological Education program will complete a core curriculum of gerontology study at Georgia State University as well as six semester hours of courses with a gerontology component at their own schools. The core experiences consist of six semester hours of coursework, a three-day field trip and a practicum. The content of these experiences will be related to each student's seminary work. Certificates for those who complete the program will be awarded in June 1987 at a ceremony at Georgia State University.

Students currently enrolled in the program, according to school, are:

Candler School of Theology (Emory University)
Herbert Bland, George Durham, Ezekiel Ette, Ellen Hopkins, Luke Kendall, Karen Lewter-Slagle, David Matheny, David Moenning

Columbia School of Theology
Carol Abrams, Leon Clymore, Vickie Thomas, Keith Wiseman, Chris Zorn

Interdenominational Theological Center
Michaela Brown, Walter Howard, Anna Kpaan, Michael Barker, Carl Brigety, Errenous McCloud

Georgia State University

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GERONTOLOGY IN THEOLOGICAL EDUCATION

MESSAGE

Director
Barbara Payne, Ph.D.
Co-Director
Earl D. C. Brewer, Ph.D.
Published by
The Gerontology Center
Georgia State University
University Plaza
Atlanta, Ga. 30303-3083

Volume 1, Number 3
March 1987

We know much more about the psychological, sociological and biological processes of aging than we do about the religious meaning of a longer life--what we are expected to do with more years of life or how to relate to three-, four- and five-generation families.

A few theologians, such as Nouwen, Hiltner and Tournier have begun to provide some insights. Several years ago a colleague of Karl Barth sent me a copy of Barth's unpublished statement to older people which I am sharing with you.

The popular approach to intergenerational relationships is to advise younger persons about "you and your aging parents." Barth is right on target in reminding us that older people have some rules and responsibilities in their intergenerational relationships too.

Barbara Payne.

RULES OF LIFE FOR OLDER PEOPLE IN THEIR RELATIONSHIP WITH YOUNGER ONES

1. You should be clear in your own mind that younger persons--relatives or those otherwise dear to you of both sexes--have the right to go their way according to their own (not your) principles, ideas and desires, to have their own experiences and to be happy and develop in their own (not your) fashion.
2. You should, therefore, neither with your personal example, nor with your wisdom and experience, nor with your dedication, nor with kindness, according to your taste, draw too close to them.
3. You should in no way want to bind them to your person nor obligate them to you.
4. You should be neither surprised nor even vexed and saddened if you are forced to notice that they often have little or no time for you. That no matter how well disposed you may be toward them and that no matter how secure you think yourself to be in your relationship with them, occasionally you disturb and bore them, and they then unconcernedly rush on by you and your suggestions.
5. You should in this their action consider, contritely, that you in your younger days perhaps (probably) behaved in a very similar manner toward older persons.
6. You should, therefore, at every sign of genuine attention and serious confidence which you may receive from them, be thankful; you should, however, neither expect nor demand such signs from them.
7. Under no circumstances should you give up on them; you should rather by setting them free, accompany them with cheerful tranquility and confidence in God, believe the best of them and in all circumstances cherish them and pray for them. Karl Barth (Date unknown).

Translated by Shubael T. Beasley, Ph.D, Emeritus Professor of Foreign Languages, Georgia State University

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SPRING SEMESTER SCHEDULE

In the fall, 1986, the Gerontology in Theological Education program focused on the biological, psychological and sociological aspects of aging. During the spring semester, 1987, the emphasis is on older persons in congregations--relating the principles of gerontology to the study and practice of the ministry. Instructors and students will explore the spiritual life of the older person, the relationship of the church to the needs of the elderly and the church as a component of the community.

The coordinators appreciate the seminary faculty members who are participating in the spring semester course as presenters or panel members. The diversity of instructors for these classes will provide a unique educational opportunity for the students. Faculty members from the seminaries may attend any of the Monday afternoon sessions of the Gerontology in Theological Education program and are cordially invited to do so as time and interest allow. Classes meet at 1:00 p.m. in room 133, Alumni Hall, Georgia State University. If you wish to attend and need information about parking, call the Gerontology Center, 658-2692.

Gerontology in Theological Education
Dates and Subjects

January 26	Liturgy, Worship and Older Persons Tom Pugh, Interdenominational Theological Center (ITC) presiding; Melba Coston, ITC; Wade Huie, Columbia Theological Seminary (CTS); Richard Ward, Candler School of Theology (CST); panelists
February 2	Faith Development and Older Persons Nancy Ammerman, CST, presiding; James Fowler, CST, presenter; Oscar Hussel, CTS; Christine Wenderoth, CTS; Johnathan Jackson, ITC; panelists
February 16	Theology and Older Persons Nancy Ammerman, CST, presiding; Theodore Runyon, Professor of Systematic Theology CST, presenter; Ben Kline, CTS; and Jacquelyn Grant, ITC; panelists
February 21-23	Church and Community and Older Persons (during trip to Hinton Rural Life Center) Tom Pugh, ITC, presiding; George Thomas, ITC, presenter; Nancy Ammerman, CST, panelists
March 2	Church, Community and Older Persons (continued) Barbara Payne, Georgia State University presiding; Sheldon Tobin, co-author of *Enabling The Elderly* and editor of *The Gerontologist*, presenter; The Older Person within the Jewish Community Howard Epstein, Georgia State University, presenter
March 9	Congregational Programs and Older Persons Earl Brewer, CST, presiding; Tom Robb, Presbyterian Church Office of Aging, presenter; Betsy Styles, Executive Director of the Northside Shepherd's Center, presenter

(Continued on Page 6)

The materials for the Congregation and Older Persons seminar are limited in numbers and in fields of practice covered. They tend to be journalistic and programmatic. The following are representative of current books published, mostly by denominational presses. Suggestions for additions to this list would be appreciated.

AARP Washington D.C., Ten New Hymns on Aging and the Later Years. Washington, D.C.: AARP Press, 1976.

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Student Report

The names of the following students participating in the Gerontology in Theological Education program were omitted from the Message, Volume 1, Number 2: Jerry Chiles, In Sook Choi and Stacey Graham, Georgia State University. New students joining the spring semester class include Tom Rauch, Ed Sweeney, Barbara Thompson, Georgia State University, and Leslee Phillips, Candler School of Theology.

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(Continued from Page 2)

March 23 — Church History and Older Persons
Edward Trimmer, CTS, presiding; Catherine Gonzalez, CTS, presenter; David Pacini CST; Kenneth Henry, ITC; panelists

March 30 — Bible and Older Persons
Barbara Payne, Georgia State University, presiding; Lindsey Pherigo, Professor of New Testament and Early Church History, St. Paul School of Theology, presenter; Carol Newsom, CST; Charles Cousar, CTS; Abraham Smith, ITC; panelists

April 6 — Pastoral Care and Older Persons
Nancy Ammerman, CST, presiding; Charles Gerkin, CST, presenter; Jasper Keith, CTS; Joe Whitwell, Wesley Woods; Tom Pugh, ITC; panelists

April 20 — Spritual Life and Older Persons
Edward Trimmer, CTS, presiding; Ben Johnson, CTS, presenter; Roberta Bondi, CST; Michael Dash, ITC ; panelists

April 27 — Preaching and Older Persons
Nancy Ammerman, CST, presiding; Fred Craddock, CST, presenter; Lucy Rose, CTS; Isaac R. Clark, ITC; panelists

Georgia State University
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Atlanta, GA 30303
The Gerontology Center

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GERONTOLOGY IN THEOLOGICAL EDUCATION

MESSAGE

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Barbara Payne, Ph.D.

Co-Director
Earl D. C. Brewer, Ph.D.

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Volume 1, Number 4 September 1987

MINISTRIES BY, WITH AND FOR RURAL ELDERLY

Rural and small-town America has more than its share of elderly persons. Older rural people tend to migrate less while rural youth migrate more, leaving more "old timers" in the country. Small towns and rural areas are becoming places of choice for many elderly who want to move out of cities and, perhaps, out-of-state. For example, rural towns (1,000 to 2,500) claim 15.4 percent of their population as elderly. This was the largest population of elderly of any other rural or urban population. Basically, these older persons live in rural communities with limited resources for coping with their needs.

The map of small-town and rural America is dotted with congregations. Many of these are small in membership and have a higher population of elderly members than the community population. These present great opportunities for ministries by, with and for the elderly. Congregational leaders need training in gerontology in order to develop significant and helpful ministries. They need to know about the community and county resources available. They need, especially, to learn how to involve active elderly in these ministries.

Research into the characteristics and needs of rural elderly provide a sobering yet realistic picture. It differs from the myth of rustic "peace and quiet" along the rural elderly front. The picture shows more shadows than light when comparing the quality of life between rural and urban elderly. A study of each of the following conclusions based on research will provide directions for the development of programs by both congregations and communities to enhance the quality of life of rural elderly:

- On the average the income of the rural elderly adults is consistently lower than that of their urban counterparts and a much higher proportion of rural elderly than the urban elderly have incomes below the poverty level.
- The rural elderly occupy a disproportionate share of the nation's substandard and dilapidated housing.
- The rural elderly exhibit a larger number of health problems that tend to be more severe in comparison with the urban elderly and that result in a larger percentage of them retiring for health reasons--although this does not necessarily translate into lower life expectancies.

(Continued on page 2)

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A FIELD VISIT TO HINTON RURAL LIFE CENTER

As part of the Gerontology in Theological Education program, students and faculty participated in an educational field trip to Hinton Rural Life Center, Clay County, North Carolina. The purpose of the visit was to study rural elderly and to visit in their homes and congregations.

The ecumenical Rural Life Center's mission involves working with rural and small town congregations and communities within Clay County and throughout the Southeast. This mission is carried out through workshops at Hinton and through staff visits at other locations upon request. Aging issues are among its concerns.

Students and faculty evaluations gave high marks to the entire field trip which included a variety of experiences and presentations emphasizing the rural elderly. Local and specific community concerns relating to the elderly of Clay Country were informatively presented and discussed by a panel of community residents, including the Director of Hinton Rural Life Center, the Rev. Clay Smith. Dr. Charles Pyles made a presentation on the "Older American's Act" and its impact on rural elderly. The other faculty members present joined Dr. George Thomas in discusssing issues of aging as related to the rural elderly. Other highlights of the trip included a presentation by Betsy Styles, Director of the Northside Shepherd's Center, on the cooperative ministry model.

The field trip also provided for personal interaction between the students and the rural elderly. Opportunities were given for visits into the homes and congregations in the county. These personal interactions were perhaps the most significant aspect of the trip. As one student reflected:

"The highlight of my trip was my visit (in a home). A very special thing happened in the little green house by the side of the road. It was as though we had become a family. (She) shared with us her pain, joy, hopes, and dreams--all tied up with the reality of God in her life."

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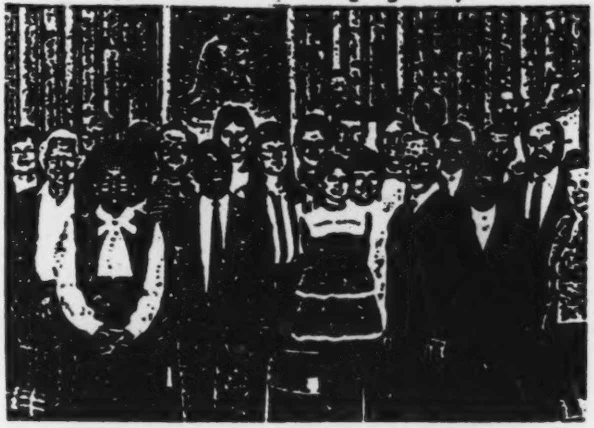

Students, faculty & staff of the Gerontology in Theological Education project at the Hinton Rural Life Center

RURAL ELDERLY

(continued from page 1)

- Studies of the consumption of alcohol indicate a significantly higher percentage of "heavy drinkers" among the rural elderly when compared to their urban counterparts.
- The health and mental health impairments among the elderly are not as readily treated in rural areas; indeed, rural health and human services are less abundant, less accessible, and more costly to deliver in rural areas than in urban areas.
- Public transportation is more necessary for, but less availalbe to, the rural elderly.
- Studies of the kin relationships of the elderly do not indicate that they are significantly stronger in rural society.

From Coward, Raymond and Lee, Gary Eds. The Elderly in Rural Society: Every Fourth Elder, Springer Pub. Co., 1985, p. 4.

The Georgia State University Gerontology Center is preparing to launch an innovative project that will establish a statewide coalition between the Aging Network and the clergy in Georgia in order to more effectively serve the older population of the state. This will be accomplished by providing training to 50 to 100 clergy and 50 to 75 Aging Network staff members on various intervention applications, organizational management strategies, and community service and interpersonal skills. Content of the training areas will include gerontological education in adult development and aging issues, inter-agency cooperation, minority and cultural differences, career and vocational counseling, planning and program evaluation strategies, and familial relations. This grant project, funded by the federal Department of Health and Human Services' Administration on Aging, has been awarded to the Gerontology Center for a two year study to begin in September, 1987 ($208,000).

The goal of the Aging Network Coalition project is to build a supportive and cooperative framework between clergy and community service agencies (especially, Area Agencies on Aging) that will enable them to better serve the needs of older adults and their families.
The program will produce a "model" that Gerontology Centers, religious organizations, and community service agencies throughout the nation can adopt and implement in their area.

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The following bibliography has been expanded from one done by Chris Zorn, a student in the Gerontology in Theological Education Seminar:

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HINTON FIELD TRIP

(continued from page 2)

Another student reflecting on lessons learned at Hinton wrote the following:

"In the closing at Hinton, we were asked to share a word or phrase descriptive of our experiences at Hinton. I chose to use the terms 'commonality in diversity.' By the use of the word commonality, I meant the shared experiences held in common with others. By diversity, I meant the differing histories, experiences, happenings, backgrounds and personalities inherent in each individual.

There was much diversity among the class participants: black, white, African, American, young, middle-aged, older, parent, single, divorced, widowed, etc. There was also the evident diversity between the students and the native/local persons we met: city-bred, rural, poor, well-to-do, mountaineer, flatlander, etc.

With such widespread diversity, commonality in shared experiences and emotions might have seemed difficult to find. It was, however, abundant both within the group and within the student, native and local relationships. I had expected there to be very little common ground between myself and the rural mountain elderly. However, I found startling commonalities. The eighty-year-old woman I interviewed was very different from me--her life's journey was totally different from mine. Her journey occurred in one very small area; she was born within a mile of her present home; she moved into her home upon marrying. This rural woman, however, shared an artistic sensitivity with me which gave us much commonality.

In retrospect, I have seen that within diversity there is much common ground. It is on this common ground that dialogue and true communication can occur between persons. This in turn reinforces my belief that the young and the old have very much in common, and therefore much to share. Age should not make a difference. Age certainly did not make a difference on our Hinton trip. All of us, whether we are older and rural or younger and city-bred, are, after all, truly one."

Georgia State University
University Plaza
Atlanta, GA 30303
The Gerontology Center

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Appendix B

AGHE Study Section: Letters of Support & Establishment

APPENDIX B REMOVED - Editors request

Appendix C

Gerontology in Theological Education Brochure

(NOT INCLUDED)

Appendix D

A Survey of Local Seminary Faculty

GERONTOLOGY IN THEOLOGICAL EDUCATION

1. Please check your school: (1) _____Candler; (2) _____Columbia; (3) _____ITC; (4) _______; other_______

2. Indicate the broad primary curriculum area in which you work
(1) _____Bible; (2) _____History; (3) _____Theology;
(4) _____Church and Society; (5) _____Ministry;
(6) _____Other (Write in)_______________

3. Here are some statements which may describe the relation of all or some of your courses to the issues of aging in our congregations or society. Pleasee circle Y or N for each one.

Yes No
Y N (1) My courses are not related to aging issues.
Y N (2) There are incidental references to aging in some of my courses.
Y N (3) In one or more of my courses there are definite parts or modules dealing with aging.
Y N (4) I teach a separate course on the relation of my area of work to aging.
Y N (5) I participate in a team-taught course on aging.
Y N (6) I participate in field education work related to the elderly.
Y N (7) Other (Write in) _______________

4. Think about the place of gerontological material in the future of your seminary. To what extent do you disagree or agree with the following statements? Circle 1 for strongly disagree, 4 for strongly agree and 2 or 3 for other degrees of disagreement-agreement. Circle 0 for no opinion.

	Strongly Disagree		Strongly Agree		No Opinion
(1) Ministry is for all ages and no special attention should be given to any particular age-group.	1	2	3	4	0
(2) The implications for older adults should be drawn out and discussed in all courses	1	2	3	4	0

(3)	There should be an elective course dealing with older adults.	1	2	3	4	0
(4)	There should be a required course dealing with older adults.	1	2	3	4	0
(5)	There should be aspects or modules dealing with older adults in all appropriate courses.	1	2	3	4	0
(6)	Our seminary should co-operate with community agencies and centers of gerontology in its education for ministry with the elderly	1	2	3	4	0
(7)	Our seminary should sponsor research and teaching in the field of congregations and aging.	1	2	3	4	0
(8)	It is important that faculty members be in touch with their own aging.	1	2	3	4	0

5. Here are some statements which may be considered true or false. Please circle T or F for each one.

True	False	
T	F	1. Most old people have no interest in or capacity for, sexual relations.
T	F	2. Aged drivers have fewer accidents per person than drivers under age 65.
T	F	3. Over 15% of the U.S. population are now 65 or over.
T	F	4. Older workers have fewer accidents than younger workers.
T	F	5. Older people tend to become more religious as they age.
T	F	6. About 80% of the aged are healthy enough to carry out their normal activities.

6. Please check your own age-group: 1. _____under 35;

2. _____35-44; 3. _____45-54; 4. _____55-64; 5. _____65-over.

Feel free to write comments on any item mentioned or not mentionedabove. Please send to the Gerontology Center, Georgia State University, University Plaza, Atlanta, Georgia 30303. Thanks.

Georgia State University
University Plaza • Atlanta, Georgia 30303

college of arts and sciences
gerontology center

Dear Faculty Member:

As you know from the MESSAGE, Candler, Columbia and ITC are participating with the Gerontology Center of Georgia State University in a program, "Gerontology in Theological Education."

As a part of this program, we invite each faculty member to fill out a brief questionnaire about the extent of your involvement in aging issues. Your name is not required and the individual questionnaire data will be treated on a confidential basis. A report of the total results will be available.

Please complete this while it is before you. Use the postage-paid envelope to send it to the Gerontology Center.

Thanks for your cooperation.

Sincerely yours,

Barbara Payne
Co-Director
Earl Brewer
Co-Director

A Unit of the University System of Georgia

Appendix E

Letters of Support from Seminary Deans

APPENDIX E REMOVED - editors request

Appendix F

Draft VOLUME I:

See attached draft

(NOT INCLUDED)

Appendix G

Draft VOLUME II:

See attached draft

(NOT INCLUDED)

Appendix H

National Survey of ATS Member Faculty & Letter to ATS President Leon Pacala

August 26, 1987

A STUDY OF GERONTOLOGY IN THEOLOGICAL EDUCATION

Dear President or Dean:

We are engaged in a program of introducing concerns for ministry with older persons into the curricula of theological schools. The enclosed material describes the program. We plan to send you additonal material as the program developes.

We are interested in what your seminary and others across the country are now doing or planning in this field. We will appreciate it very much if you or some other person in your school would fill out and return the enclosed brief questionnaire.

Thanks very much for your timely help.

Sincerely yours,

Barbara Payne, Director

Earl Brewer
Walter Howard Candler
Professor of Religion
and Society (Emeritus)
Candler School of Theology,
Emory University

A STUDY OF GERONTOLOGY IN THEOLOGICAL EDUCATION

1. Your Name____

2. Title____

3. Seminary____

3a. Denomination or Affiliation______________________

4. Do you have courses dealing with the concerns and needs of older persons and ministry to and with them? (1)____yes, (2)_____no.

4a. If yes, please give the title(s) and send information about the course(s).

5. Does material dealing with older persons appear as part(s) of other courses in the school. (1)____yes, (2)____no, (3)____don't know.

5a. If yes please describe the course(s) and the material(s) on aging.

6. Is work with older persons included in field education, internships and other forms of contextual education? (1)____yes, (2)____no.

6a. If yes, please describe and attach any available materials.

7. Does your continuing education program include any workshops or courses on aging persons? (1)____yes, (2)____no.

7a. If yes, please describe and attach any available materials.

8. Does your school have working relationships on aging with other seminaries or gerontology centers.? (1)____yes, (2)____no.

8a. If yes please describe and attach materials.

9. Does your school have working relationships with the aging networks at the community, county or state levels? (1)____yes; (2)____no.

9a. If yes, please describe and attach materials.

10. Do you have plans for the future in the field of aging? (1)____yes, (2)_____no.

10a. If yes please describe briefly.

Feel free to write about other matters of importance to you or queestions you may have about the field of gerontology in theological education.

Thanks for your help. Please return to:

Gerontology Center
Georgia State University
Box 1032
Atlanta, GA 30303-3083

Georgia State University
University Plaza • Atlanta, Georgia 30303

college of arts and sciences
gerontology center

August 5, 1987

Dr. Leon Pacala
P.O. Box 130
42 East National Road
Vandalia, Ohio 45377

Dear Dr. Pacala:

We are conducting a project on gerontology in theological education. This is under a grant from the Federal Administration on Aging. The enclosed materials provide some information about the project.

As a part of the project, we are sending a brief questionnaire to the heads of schools of theology in the United States. Copies of the letter, questionnaire and brochure are enclosed for your information.

A report on the project should be ready in early 1988. We would like to share this with you and discuss ways in which the results of the project might be useful in the theological school community.

Your comments would be appreciated.

Cordially yours,

Barbara Payne

Barbara Payne
Director

Earl Brewer

Earl Brewer
Walter Howard Candler
Professor of Religion
and Society (Emeritus)
Candler School of Theology
Emory University

Appendix I

Seminary Library Acquistions

Seminary Book Order

COLUMBIA

Achenbaum, W.A. *Old Age in the New Land: The American Experience Since 1970*. Baltimore, MD: John Hopkins, 1979.

Allen, James E. *The Licensing Examination Review Guide in Nursing Home Administration*. New York, NY: Springer, 1987.

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Anderson, James D. *Empowering the Laity: Practical Guidelines*. Washington, DC: Washington Cathedral, Cathedral College of the Laity, 1986.

Anderson, James D. *Taking Heart: Empowering Older Adults for Community Ministries, A Handbook.* Washington, DC: Cathedral College of the Laity, 1986.

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SEARCH

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Chambree Susan M. & Pollak, Otto. *Good Deeds in Old Age: Volunteering by the New Leisure Class.* Lexington, MA: Lexington Books, 1987.

Clark, Patricia A. & Osgood, Nancy J. *Seniors on Stage: The Impact of Applying Theater Techniques on the Elderly*. New York, NY: Greenwood Press, 1985.

Cloud, Deborah A. (ed.) The Volunteer Leader: Essays on the Role of Trustees of Nonprofit Facilities & Services for the Aging. Washington, D.C.: American Association of Homes for the Aging, 1985.

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Coward, R.T. & Lee, G.R. (eds.) Elderly in Rural Society. New York, NY: Springer Publishing, 1985.

Crystal, Stephen, et al. The Management of Home Care Services. New York, NY: Springer Publishing Co., Inc., 1987

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Edinberg, Mark A. Talking with Your Aging Parents. Boston, MA: Shambhala Publishers, 1987.

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Horne, Jo. Caregiving: Helping an Aging Loved One. Glenview, IL: Scott Foresman, AARP Books, 1985.

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Oliver, David (ed.) Quarterly Papers on Religion and Aging. Volume I, 1984 - Volume IV, Kansas City, MO: Poppele Center, St. Paul School of Theology, 1988.

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Watson, Ronald R. (ed.) CRC Handbook of Nutrition in the Aged. Chicago, IL: Year Book Medical Publications CRC Press, 1985.

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Seminary Book Order

EMORY

American Association for Aging Staff. AAHA Directory of Members 1987. Washington, D.C.: American Association of Homes for the Aging, 1986.

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SEARCH

Watson, Wilbur & Maxwell, Robert J. (eds.) *Human Aging and Dying*. New York, NY: St. Martins Press, 1977.

Wilson, Marlene. *How to Mobilize Church Volunteers*. Minneapolis, MN: Augsburg, 1983.

JOURNALS

Generations. San Francisco, CA: American Society on Aging, Subscription

Generations. "Religion and Aging," MacLean, Judy (ed.) San Franscisco, CA: American Society on Aging. Fall, 1983.

Generations. San Francisco, CA: American Society on Aging, Spring, 1988.

Journal of Gerontology. Washington, DC: The Gerontological Society of America, 1987.

Journal for the Scientific Study of Religion. Washington, DC: Society for Scientific Study of Religion, 1987.

The Gerontologist. Washington, DC: The Gerontological Society of America, 1987.

Journal of Religion and Aging. New York, NY: Haworth Press Inc., Volume 4, Subscription.

Journal of Religion and Aging. New York, NY: Haworth Press Inc., Volume 1.

Journal of Religion and Aging. "New Directions in Religion and Aging." David B. Oliver (ed.), Vol. 3, No. 1/2. New York, NY: Haworth Press, Fall/Winter, 1986.

Journal of Religion and Aging. "The Role of the Church in Aging, Part 2: Implications for Practice & Service." Michael E. Hendrickson (ed.), Vol. 2, No. 1/2. New York, NY.: The Haworth Press, Fall/Winter, 1985.

TOTAL

MEMORANDUM OF

AGREEMENT

This memorandum of agreement is made and entered into this 30th day of June, 1988, by and between the Gerontology Center of Georgia State University and the Georgia State University Library.

The purpose of this agreement is to initiate a search and procure publications which are currently out of print or unattainable through original publishers. These publications are sought as part of a federal Administration on Aging grant awarded to the Georgia State University Gerontology Center (Project 445) titled "Introducing Aging Content into the Academic Professional Training of Ministerial Students" (AOA grant #90AT0197).

The following items constitute the terms and conditions for the agreement:

1. The Georgia State University Gerontology Center would be responsible for:

   a. providing a complete list of publications (copy attached at Exhibit A) sought, including the number of copies of each publication sought, a ranking of the publications according to the most important to the least important publications to try to acquire, and the last available information (bibliographical) on the publications;

   b. providing financial support not to exceed $3,000 to cover the cost of acquiring the publications with the understanding that no invoices for acquisitions of publications would be paid without first being approved by the Director of the Gerontology Center, Dr. Barbara Payne. The invoices for acquisitions obtained through the search would be paid with Project 445 funds upon final approval by the Office of Grants and Contracts, Georgia State University.

2. The Georgia State University Library would be responsible for:

   a. initiating and coordinating the search process to procure the publications; this would involve submitting the list of publications sought to professional search firms who would be informed by the Georgia State University Library of the inclusive dates of the search as well as the financial limitations of the search; upon location of the publications, the search firms would notify the Georgia State University Library who would forward the price quotations for acquiring the publications to the Gerontology Center. The search firms would, upon the direction of the Gerontology Center, acquire and send the publications and the invoices directly to the Gerontology Center for final approval and processing for payment;

b. providing the Gerontology Center with copies of correspondence related to the search initiated with the search firms.

3. The search shall be conducted beginning with the effective date of this agreement and shall not extend beyond April 30, 1989; funds to be expended for the search shall not exceed $3,000. There is no obligation to the Georgia State University Library to continue the search for any publications not located before May 1, 1989 or after total allocated funds have been expended. All obligations incurred under this agreement must be liquidated by June 30, 1989.

4. This agreement may be modified at any time by mutual consent of the Georgia State University Gerontology Center and the Georgia State University Library. Any modifications shall be in writing and signed by both parties.

This agreement is entered into on the date first above written.

Georgia State University Gerontology Center	Georgia State University Library
By: Barbara Payne Dr. Barbara Payne Director	By: Ralph E. Russell Dr. Ralph E. Russell University Librarian
Date: 6-30-88	Date: 6-29-88

EXHIBIT A

Seminary Book Order
Search Items

9*	Anderson, James D. The Ministry of the Laity and the Corporate Culture of the Gathered Church. New York, N.Y.: Harper Row 1984.	3 @ $14.45	$ 43.35
4*	Cumming, Elaine & Henry, William E. Growing Old, the Process of Disengagement. New York, NY: Basic Books, 1961.	2 @ $25.50	$ 51.00
5*	De Beauvoir, Simone. The Coming of Age. New York, NY: Warner Books, 1973.	2 @ $2.95	$ 8.85
1*	Erickson, Erik H., Erikson, Joan M. & Helen O. Norton. Vital Involvements in Old Age. Lexington, MA: Lexington Books, 1986.	4 @ $19.95	$ 79.80
13*	Fairbanks, Henry G. Towards Acceptance: The Ultimate: Aging, Pain, Fear & Death from an Integral Human View. Norwell, MA: Christopher Publishing House, 1986	3 @ $8.95	$ 26.85
7*	George Linda K. "Resources, Coping Skills, and Social Status Factors." in Role Transitions in Later Life, (pp 25-30), Monterey, CA: Brooks/Cole Publishers, 1980.	3 @ $6.95	$ 20.85
14*	Grimes, Richard. Law & the Elderly. New York, N.Y.: Methuen, 1986.	3 @ $29.00	$ 87.00
2*	Gray, Robert M. and Moberg, David O. The Church and the Older Person. Grand Rapids, MI: William B. Eerdmans, 1977.	3 @ $6.95	$ 20.95
6*	Jackson, James S. et al. (eds.) The Black American Elderly: Research on Physical and Psychosocial Health. New York, N.Y.: Springer, 1988.	4 @ 41.95	$167.80
8*	Kohlberg, Lawrence & Lickona, Thomas. The Stages of Ethical Development: From Childhood Through Old Age. San Francisco, CA: Harper Row, 1986.	2 @ $19.95	$ 39.80

*Search Priority

16*	Lawton, M. Powell. Environment and Aging. Monterey: Brooks/Cole, 1980.	3 @ $7.95	$ 23.85
11*	Marty, M.E. A Cry of Absence: Reflections for the Winter of the Heart. San Francisco, CA: Harper & Row, 1983.	3 @ $11.49	$ 34.47
10*	Maves, P. B. Older Volunteers in Church and Community: A Manual for Ministry. Valley Forge, PA: Judson Press, 1981.	1 @ $7.25	$ 7.25
21*	Moberg, David O. (ed.) Spiritual Well-Being: Sociological Perspectives. Lanham, MD: University Press of America, 1979.	2 @ $16.50	$ 33.00
20*	Moore, Pat & Conn, Paul. Disguised. Waco, TX: Word Books, 1985.	1 @ $10.95	$ 10.95
12*	Neugarten, B.L. (ed.) Age or Need? Newbury Park, CA: Sage Publications Co., 1982.	3 @ $35.00	$105.00
3*	New Ventures in Bible Study. "Biblical Perspectives on Aging". Crawfordsville, IN: The Geneva Press, 1984.	3 @ $2.95	$ 8.85
22*	Peterson, David. Gerontology Instruction in Higher Education. New York, N.Y.: Springer, 1980.	1 @ $22.95	$ 22.95
17*	Ruud, Erling. God Makes Old Age Young. Minneapolis, MN: Augsburg, 1976.	3 @ $4.95	$ 14.85
18*	Schenk, Frederick J. & Anderson, James V. Aging Together, Serving Together: A Guide to Congregational Planning for the Aging. Minneapolis, MN: Augsburg, 1982.	3 @ $3.50	$ 10.50
19*	Troll, Lillian E. (ed.) Looking Ahead: A Woman's Guide to the Problems and Joys of Growing Older Englewood Cliffs, NJ: Prentice-Hall, 1977.	2 @ $9.95	$ 19.90
15*	Watson, Wilbur & Maxwell, Robert J. (Eds.). Human Aging and Dying. New York: St. Martins Press, 1977.	1 @ $?	$?

*Search Priority